

1574

# To the Right Worship

full M. George Speke Esquier, H. T.

wisheth this worlds blisse, and in the  
world to come, the life that is  
Christ Iesus.

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**S**aint Paule (right Worshipfull) the elect and chosen vessel of God, to beare <sup>A. 9. 9.</sup> his name a farre off, before the Gentiles, among his sundrie, and godlie counsels, hath this good lesson also: *In epistles & 1. Tim. 4.* *aniles fabulas denita: exerce autem te ipsum ad pietatem: Auoid foolish and old wiues fables, and exercise thy selfe vnto godlines. Wherin is plainelie set downe vnto vs, what we must auoid, refuse, and eschue, and also what we must follow, imbrace, and exercise. In the first part of his counsell, there is forbidden not onelie all foolish* <sup>1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 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2. The Lawfull Bounds of buying & selling.  
3. A Dialogue concerning the strift of y<sup>e</sup> Church.  
4. A Tryall of Subscription.  
5. The triall of Mr. Horrell.  
6. The Excellency of a Lien man.

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1574  
To the Right Worship  
full M. George Speke Esquier, H. T.  
wisheth this worlds blisse, and in the  
world to come, the life that is  
Christ Iesus.

SION COLLEGE LIBRARY.

**S**aint Paule (right Worshipfull) the elect and chosen vessel of God, to beare <sup>A. 9. 9.</sup> his name a farre off, before the Gentiles, among his sundrie, and godlie counsels, hath this good lesson also: *Ineptas & 1. Tim. 4. aniles fabulas denita: exerce autem te ipsu- sum ad pietatem: Auoid foolish and old wiues fables, and exercise thy selfe vnto godlines. Wherin is plainelie set downe vnto vs, what we must auoid, refuse, and eschue, and also what we must follow, imbrace, and exercise. In the first part of his counsell, there is forbidden not onelie all*  
A.ij. foolish

*The Epistle.*

foolish tales, vaine speaches, & idle talke,

**March.12.** which is accomptable before God: but also all infamous papers and bookeſ, filthie ſongs and ſonnets, vnchaft fables & tragedieſ, which may be well comprised therein: though ſome of late yeareſ are found ſo impudent, and paſt ſhame, that they haue nothing doubted to entitle their pamphleſ, the Caſtell of loue, and Court of venus, which doo not onlie offend the chaſt eareſ of the godlie reader, but alſo giue an offence to his good conſcience: Bicaufe they be not to the mind of the holie Apoſtle, which teacheth vs thus: *Omnis sermo malus ex ore vobis non procedat*: Let no filthie communication proceede out of your mouths, but that which is good to edifie withall, as often as need is, that it may minister grace vnto the hearers. But what edifieng, & what miniftring of grace is found and had in theſe & the like works, the Lord knoweth that it is too too pitious and lamentable:

**Ephes.4.** And in the ſecond claue of his counſell is conteined the onlie ſcope & end wherunto all mens actions & deeds ought to be

## The Epistle.

od: but be directed; name lie, that they should ex-  
-cise themselves vnto godlynes all their  
-ples & life long, as they promise in their new  
-prised birth, wrought by doctrine in the holiest  
-es are Ghost and faith at Baptisme, which re- John.3.  
-presenteth in vs the renewing of the spi- Coloss.2.  
-rit, & mortifieng our members in Christ,  
-by the which we are buried in death with  
-him. And right blessed is he verelie, that  
-so walketh in godly exercises in the  
-course of his pilgrimage, that in the end  
-he may be found vndefiled in the waie,  
-and not haue his sinnes imputed vnto  
-him. For the Lord shall deliuer all such  
-in the time of trouble. This considered,  
-and mine office remembred, I was the  
-more willing to deale (as I could) in these  
-scripture questions and challenges; which  
-ended, duteie commanded me to offer the  
-same vnto your tuition, as a manifest to-  
-ken of good will, knowing that you are a  
-zelous louer of Gods holie word, a dili-  
-gent reader, and a gladsome folower of  
-the same, euen from your childhood,  
-when you were deliuered to my gouern-  
-ment, to be instructed in good literature,

A.ij. and

*The Epistle.*

and induced to vertue. And experience  
hath taught me, that your courtesies are  
such, that you allow of euerie mans good  
meaning (though far your inferiours)  
with fauourable acceptance. The Lord  
therfore euer so preserue your Worship,  
1. Theff. 5. that in nothing you may be blamed, or  
accused in the comming of our Lord  
2. Theff. 1. Iesus Christ, when he shall shew  
him selfe from heauen, with the  
Angels of his power, and  
flaming fier.

*Your Worships  
in all loialtie*

HENRI THORNE



To the vnlatined

Reader.



Entle reader, he that required these answers of me, was by function and office such a one, as had vowed and promised the promoting of Gods truth and gospel. But when thou hast perusid the summe, the circumstance therof (I doubt me) will proue the old said sawe to be true: *Cards de vulpe testatur*: That the foxe is knowne by his taile. Yet the Lord forbid, that we should rashlie iudge of anie man, seeing that God hath ordeined one to be the iudge of the quicke and the dead, the good and the euill, to whom it is giuen to giue iudgement. And as they were at diuerse times proponed in writing: so they were at diuerse times of leasure againe answered and rescribed, without obseruing anie good order of a catechisme. Therfore thou must not looke to find anie such method, or obseruation of an orderlie teaching herein. It was done (happilie) to appose him, which had beene much practised in the schoole of humanitie, but latelie (in comparison there-

Actes. 10.  
Rom. 12.  
John. 3.

A.iiij. of)

*The Epistle.*

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meaning (though far your inferiours)  
with fauourable acceptance. The Lord  
therfore euer so preserue your Worship  
that in nothing you may be blamed, or  
accused in the comming of our Lord  
a. Thess. 1. Jesus Christ, when he shall shew  
him selfe from heauen, with the  
Angels of his power, and  
flaming fier.

*Your Worships  
in all loialtie*

HENRI THORNE



To the vnlatined  
Reader.



Entle reader, he that required these answers of me, was by function and office such a one, as had vowed and promised the promoting of Gods truth and gospel. But when thou hast perused the summe, the circumstance therof (I doubt me) will proue the old said sawe to be true: *Cauda de vulpe testatur*: That the foxe is knowne by his taile. Yet the Lord forbid, that we should rashlie iudge of anie man, seeing that God hath ordeined one to be the iudge of the quicke and the dead, the good and the euill, to whom it is giuen to giue iudgement. And as they were at diuerser times proponed in writing: so they were at diuerser times of leisure againe answered and rescribed, without obseruing anie geod order of a catechisme. Therfore thou must not looke to find anie such method, or obseruation of an orderlie teaching herein. It was done (happilie) to appose him, which had beene much practised in the schoole of humanitic, but latelic (in comparison there-

Acte. 10.  
Rom. 12.  
John. 3.

A.iiij. of)

To the Reader.

of) called to the studie of diuinitie. Wherby he was driuen to the more diligent turning, and search of scripture bookes, least he shoulde haue appeared in his answers *Afonsus ad lyram postum*, as fit therewnto, as an asse is to plaie on the harpe: or else to haue said nothing, but laid his finger on his lip, as Harpocrates vsed, when he would haue silence. For as long as a foole is silent, he differeth not among strangers, from the wise. And as it is easier for malignant Momus, to find a fault somtimes, than to mend it: so is it easier alwaies to aske an hard question of anie man, than to answer it discreetlie according to the truth. And for that the whole consisteth in questions, answers, and syllogisticall obiections, dialogwise, I haue imagined *Falsoquum*, which is a speaker of falsehood, to demand, and obiect: and *Veriloquum* a speaker of the truth, to answer him againe. The Lord giue vs his truth and peace, which giueth not his peace, as the world giueth peace. It was not ment at the first that this should haue come vnto thine hands, but now, if thou gentlie accept of it (such as it is) I am suffici- entlie acquited and recompensed.

John.14.

Farewell. H.T.

Ad candidum lectorum libelli  
Protopoparia.

Non mea Lethiferum cantalit pagina Martem,  
Alcionee vulturis manu rupca manus.  
Non heroas avis, reges at avisque potentes,  
Sanguine non longo sternata ducta canet.  
Turpia deliri non tela Cupidinis arcus,  
Non que dementant pectora caca faces,  
Non Epicurea documenta nefanda culina,  
Non Ganimedae pocula plena mero.  
Non vanos superos, Scyllas, vastosque Cyclopas,  
Non fert gentilis mollis ascripta chori.  
Clausigeri non bis senos Alcidis honores,  
Non vasto varios panderit orbe situs.  
Non gelidas Hyades, sanguina per ora miscantes,  
Non ut vertenti volvitur axe polus.  
Lurida non methodum sanandi vulnera rectam,  
Non hic dulcisone musica plectra chelys.  
Non Aesculapios placido medicamine claros,  
Non bene Circeis toxica mista modis:  
Spurca prophanorum (breuiter) non somnia vatum,  
Non quisquid Stygio fundit Apollo vado.  
Tale etenim crassum ruditis hac mea chartula temnit,  
Ne Iouis aeterni spreta sit ante thronum:  
Sana ego sed sancta doceo te dogmata vita,  
Me ut lecto sanctus, sanctior esse queas.

Vale. H.T.



# The Confutation of Follie.

1

## FALSILOQVVS.

**F**irst tell me (fraend Veriloquius)  
what opinion ought men to haue of the  
holie Trinitie?

## VERILOQVVS.

**V**e same which the Church hol-  
deth and alloweth of, that there is one,  
true, living and eternall God, the which  
is without bodie, partes and passions, because  
he is a spirit, whom neuer anie man yet saw  
neither can see, nor know, but Christ; for he can  
not be seene with carnall eies, and he is the  
God of peace and loue, louing all, and hating  
nothing that he hath made: he is of infinite  
power, wisdome, goodnes, and mercie, the cre-  
ator, preseruer, and nourisher of all things,  
visible and invisible, which deliuereth vs from  
evill. And in the bittie of this same diuine na-  
ture, there are thre distinct persons, of the like  
power, essence, wisdome, glorie, and eternitie,  
that is to say, the Father, the Sonne, and the  
Holie-ghost, which are the blessed Trinitie.

And the sonne of God, *λόγος*, patris, the word Iohn.1.  
of the father, is the second person in this Tri-  
nitie, the true, everlasting, glorious, and om-  
nipotent

John.4.

John 1.

1. Tim.6.

2. Cor.13.

Ioh.1.4.6.

Sep.11.

Esai.43.

John.3.

Rom.5.

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2.Cor.4.  
Col.1.

Col.1.

1.Tim 2.  
1.Ioh. 2. 4.  
Eph.3.  
Rom.5.8.  
Act.1.

1.Rom.10

1.Iohn.2.

Almighty God, begotten before all worlds of his eternall father, and is his verie image, being of like substance togither with him: in whome are the treasures of wisdome, and of knowledge, and fulnes of diuine powre. He tooke vpon him, in the wombe of the blessed virgin Marie humane nature of hir substance, and was borne in the world: in somuch that there is contoined fullie and perfectlie in the unite of person, a double nature never to be separated, that is the nature of God and of man, wherof is made one Christ, perfect God, and perfect man (sime onlie excepted) who suffered vnder Pontius Pilate, and became the mediator betweene God and man, that in him onlie should be found the sufficiencie of remission of all sinnes, both originall and actuall, for all them that ever were, or shalbe vpon the face of the earth. And the Holie-ghost is the third person in this Trinitie, which procedeth from the father and the sonne, and is the holis-

and diuine powre, whereby mens harts are renewed from heauen, he is of like essence, powre, glorie and maiestie, with the father, and the sonne, with whome he is coequall, coeternall, and God everlasting, by whome we comprehend the things of God, for he giueth witnessse to our harts, that we are of God, by the

the which also, we call upon the father with Rom.1.  
confidence & faith to be saued by Christ, which Gal.5.  
is the bishop of our soules. 1.Pet.5.

F A L S I L. God made all things, and with-  
out him was made nothing, that was made, John.1.

But God made not death, sin, nor the diuell, Wicke.

Therefore God made not all things.

V E R I L. The fallacie lieth in the consequent  
which must be denied. Almighty God, that is  
all wisdome, infinit power and goodnes, crea-  
ted all things in such excellent goodnes, that it  
is said: *valde sunt bona*, They were all passing Gen.1.  
god, and God saw that they were good; then he  
blessed them, and his sentence is not to be re-  
voked, because he being without boodie, parts  
and passions, cannot repent. And as the di-  
uell was not ever a diuell from the begin-  
ning (for the Apostle saith *Angeli qui non serua-* Jude.  
*runt originem suam*: The Angels which kept not  
there first estate, so he was created, and that  
an Angell of light, and not a diuell. For God Colos.3.  
being most perfectly god, could not consent to  
make anie thing but that, which was god, and  
his owne pride made himselfe a diuell, the au-  
thor of sinne, the heire of eternall fier. Then he Matt.25.  
tempting our first parents, by the apple of dis-  
obedience, made them likewise so sinfull, that  
by Adam we are all sinners, of whome we Rom.5.  
haue

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hauie the inclination to do euill, and then consequentlie followed death, and was engendred of our said parents deeds, as the onelie fruite of their lewd & stubborne disobedience, which they learned of Sathanas disobedience: *sic diaboli inuidia, mors intravit in mundum: So*

**Wisd. 2.** *by the enuie of the diuell, death entred into the world.* And *So.* Paule saith: *stipendium peccati mors est: Death is the reward of sinne, which*

**Rom. 6.** *still increased, and wickednes multiplied, by the reason men were tempted, by alone awaie and entised of their owne concupiscke; then lust conceiued and brought forth sinne, and sin, when it was finished, brought forth death.* *So that then God tooke unto him death, for the punishment of sinne, that therewith he might correct the wicked, teaching them that transgessors might not lawfullie sin without punishment.* *So it is said in another place:*

**Eccle. 39.** *Ignis, grando, fames, & mors, omnia haec creata sunt ad vindictam: Fire, haile, hunger and death, all these are created for vengeance; that is to say, after the fall of man, God appointed and exercised all these things for the punishment of the wicked, wherby he tooke vengeance of his enemies, and doth use them as an instrument to strike the wicked withall: and oftentimes doth punish one sinne with another.* *Thus we*

**Rom. 1.**

## The Confutacion of Follie.

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do now see, that *omne donum bonum ac perfectione  
a patre luminum*: Guerie god and perfect gift  
commeth downe from the father of lights, and  
that he made not death, sinne, nor the diuell in  
his diuelishnes, from the beginning; for he is Wisd.  
not delighted in *Perditione viuorum*, in the de-  
struction of the living, nor can be the autho: of  
anie damnation, though his wrath and justice  
poureth downe his plagues vpon the childdren  
of disobedience and vnbeliefe dailie, because *Elaic.5.*  
they drawe sinne vnto them, as it were with  
a cart rope, according to the prophets sayeng.

F A L S I L. How much shall adulterie be pu-  
nished by the censure of Gods holie word?

V E R I L. Adulterie (which is the violation  
and breach of the faith promised in mariage) a  
thing odious and forbidden of God, is so grie-  
uouslie punished of him, that all adulterers  
shall (without they do truelie repent) bee cast  
awate into bitter darkenes, whiche is without  
the kingdome of God. And if men do not pu-  
nish adulterers, God himselfe will surelie pu-  
nish them. As we haue an example of king *2.Reg.13.*  
Davids sonne, whiche Urias wife bare vnto him,  
whom the Lord so stroke with sicknes, for the  
adulterie of his father, that it fell sicke and di-  
ed the seventh daie after. Thus the Lord him-*Mala.3.*  
selfe verelie will be a swift witnes against all  
adulterers.

## The Confutation of Follie. adulterers.

**F A L S I L.** Carnall copulation is the ordinary meanes onelie for mankind to be increased and multiplied, and to fill the world,

**Genesi. 1.**

God commanded Adam and Eve to increase and multiply, and fill the world,

Therefore God commanded carnall copulation.

**V E R I L.** The inconvenience lieth in the consequent, which ought to be denied. For though the minor be true, that God commanded them to increase and multiply, and fill the world: yet he would haue it to be done by such lawfull meanes, as he himselfe hath ordeined, and not by evill anie other waies. Because he can not agree vnto sinne, nor allowe therof in anie case, his commandement in these words was so holie, that he blessed them a little before

**Genesi. 1.**

in the same chapter, for that they should increase and multiply, to acknowledge him, and to yeld him the more honor, which was the finall end of their creation, and must be the scope of all their actions. And then he ordeined

**Hebru. 13.**

the honoorable estate of matrimonie, and the

**Genesi. 2.**

bed undefiled shottlie after, that euerie one

**1. Thes. 4.**

should knowe how to keepe his vessell in holynesse, which he constituted in such a mysterie and vertue, that man and wife are made there

by

## The Confutacion of Follie.

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by one flesh, and so to encrease and multiply, and to live togither in the feare of God, and Marke.10. procreation of children in such a mutuall socie- tie each to other, that they ought rather to for- Matt. 19. sake father and mother than to forsake each o- ther. Wherefore, such as commit carnall copu- lation, contrarie to this ordinance, wresting the sacred scripture thereby to mainteine their sensualitie, do incur the heauie wrath of God, and haue no part in the kingdoome of heauen, as it is written: *Fornicatores & adulteros indica- 1. Cor. 10.*  
*bit Deum: God will judge fornicatores and adul- Hebr.13.*  
terers, and their children shall not prosper, as it is likevise said: *Filij adulterorum in consumatione Wild.3.*  
*erunt: The children of adulterers shall come to an end. So that they shall not onlie haue anie toy and comfort of their children, as other pa- rents haue, but they shall be a testimonie of their wickednesse against them, as it is said:*  
*Ex iniquis qui nascuntur, testes sunt nequitie adver- 1. Cor. 10.*  
*sus parentes: All the children that are borne of the wicked, must beare record of the wicked- 1. Cor. 10.*  
nes, against their fathers and mothers. And to conclude: *Nemini mandauit Dominus impie Eccle.15.*  
*agere: The Lord hath commanded no man to do euill.*

F A L S I L. Ought christian folkes children  
to be baptised or no?

B. J.

V E R I L.

VERIL. Yes verelte: for though parents be themselves baptised before the birth of their childdren, yet must their childdren be baptised likewise, seeing that they be conceitned and boorne in sinne originall, whiche lieth in them, as soone as they come into this world. Because baptisme (whiche is a wetting or washing) is so necessarie to folloewe faith and beleefe, that they two ioined together, haue the most certeine and sure promise by Christ, of saluation and eternall life. And it is not the parents holines that can hallowe and sanctifie their childdren: wherefore we must flee vnto faith, and then baptisme must be had, the outward signe whereof representeth in vs the renewing of the spirit, and mortifieng of our members in Christ Jesus (as we are bound to do) whereby we are buried in death with him. God adverned baptisme, and it was ministred by S. John the baptist: yet it bringeth not grace with it, as it appeareth by Simon Magus the southsay-er and sorcerer. But beleefe, mercie, grace, and the Holie-ghost himselfe is received before baptisme, as it appeared in S. Paule, whiche beleeued and then receiued the Holie-ghost, before he was baptised. Cornelius the centurion capteine received the Holie-ghost, before he was baptised. And the gilded chamberlaine

of

Marc.16.

Rom.6.  
Colos.2.

John.1.

Act.8.

Act.9.

Act.10.

## The Confutation of Follie.

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of Candace the quene of the Aethiopians be-  
lieued, and therefore had grace before he was  
baptised. But baptisme is so necessarie, that  
Christ saith: *Nisi quis renatus fuerit ex aqua & spiritu, non potest intrare in regnum Dei:* Except  
a man be borne againe of water and of the  
Holy ghost, he cannot enter into the king-  
dome of God.

**F A L S I L.** Christ said: All they which be-  
lieue and are baptised shall be saved,

**Therues and harlots belieue and are bap-  
tised,** *Marc.16.*  
New birth  
is in do-  
ctrine by  
the holi-  
ghost.

**Therefore therues & harlots shall be saved.**

**V E R I L.** The consequent is false: & the  
minor may be answered by distinction. There  
is a double faith and beliefe. The one being  
grounded on the testimonie of a god consci-  
ence, is not onelie the common beliefe of all  
the articles of our christian faith, but it is also  
a sure confidence and trust of the mercie of  
God, through our Lord Jesus Christ, and a  
stedfast hope of all god things to be received  
at Gods hand, for Christes sake. This faith is  
a most strong brasen wall against the assaults  
of the diuell, and is not idle, but alwaies wo-  
keth in charitie and loue, still readie to do our  
brother god, and seeketh oportunitie thereto,  
wherefore it is a liuelie faith, and comprehen-

*15.ij.*

*dcch*

## The Confutacion of Follie.

desth all the merits and mercies of God, bestowed on mankind, as our creation, redemption, and sanctification. But the other is the  
 Jacob.2. faith and beleefe of harlots and diuels; *Qui credunt & contremiscunt*: Which beleue and tremble, knowing that God is true, and just, yet haue they no godnes at all ioined with their faith, but dōing all euill, and nothing well, therefore it is dead in it selfe: whereby it comineth to passe, that their faith and baptis  
 me dooth nothing preuaile, or further them unto saluation: because they haue no desire to continue in that estate of innocencie, and per  
 fection, which they promise at the time of their new birth in baptisme, but they renolt from God, and turne awaie from his mercies. And

John.3. as Christ died for none, but for such as late hold on him by a liuelie faith (for his death shall be rather to the death of infidels, than to their life) so the faith and beleefe of hypocrites, thēves, and harlots, which haue an outward shew, and nothing in substance, couered ouer (as it were) with the smooth skinne of words, is nothing worth. For the people of Israel in the old time could late; *Templum Domini, templum Domini*; The temple of the Lord, the temple of the Lord. And we can late now a daies, *Domine, Domine, Lord, Lord*; and by  
 Iere.7. Matt.7. hypocrites

## The Confutation of Follie.

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poerites will so late to the worlds end . But here is no new obedience to God , nor his word, which is required of the penitent; here is no loue to God nor man, which God commandeth; here is no godnes towards God , nor man , therefore it nothing availeth them to their salvation.

F A L S I L . How necessarie is invocation  
and praier ?

V E R I L . So necessarie , that <sup>1. Thes. 5.</sup> S. Paule saith : *sine intermissione orate* : Praise without ceasing . And againe : *Orationem inestate, vigilantes in eis* : Continue in praier, and watch in the same, meaning thereby, that in all our actions and attempts , we must still be prest and ready to praise , seeking after the kingdome of <sup>1. Luke. 18.</sup> God first before all things in faith. For he cal- <sup>1. Rom. 10.</sup> leth not truelie vpon the name of God , which belaueth not in him ; and without a sture con- fidence in God , that he is both omnipotent , whereby he is able to do it , and also mercifull , whereby he is willing to do it , when it shall seeme god to his infinite wisedome , and that our praier be so made in acknowledging of our sinnes , that it may redound to Gods glo- rie , to the furtherance of our salvation , and the promoting of his church , else is it but vaine , and lippe labour. Ch:ist prateh for vs , that be   
 B. ij. his

## The Confutation of Follie.

John.16.17.  
Hebr.7.9.  
John.11.  
Rom.8.

his: for he knoweth that he is heard of his father. We manie times knowe not what to pracie for, but the spirit aideth our infirmitie. And prayer is of foure kinde. Deprecation, which is to beg, either to mitigate the punishment due for our sinnes, or else that God will turne awaie his heauie displeasure concerued for our sinnes. Supplications are requests whereby we craue such things as be necessary, either for the sustentation of this life, or for the life to come. Intercessions, are prayers made in the behalfe of others. And thanks giving is when we praise God, and celebrate his name, for all his benefits conferred both upon our soules, and also upon our bodies.

1.Cor.12.

FA T S I L. S. Paule whiteth: No man can saie that Jesus is the Lord but by the Holie-ghost,

Hypocrites, sheues, & harlots, do saie that Jesus is the Lord,

Therefore hypocrites, sheues, and harlots, haue the Holie-ghost, and by a consequent do beleue, and they calling upon God, displease him, are heard of him, and so be stoned.

VER I L. I answer by distinction: for Paule speakeith of the true invocation, according to this saying: *Effundam super eos spiritum gratiae & premi: I will powre out upon them*

Zachar.12.

the spirit of grace & p[re]ayer. Againe, *Accipi-* Rom.8.  
*his spiritum adoptionis per quem clamamus Abba Pa-*  
*ter: We haue received the spirit of adoption,*  
*wherby we cry Abba Father. But the coun-*  
*terfeite and false invocation nothing availeth*  
*at all, which is not done by the confidence, and*  
*in the knowledge of our mediator the sonne*  
*of God, but in the trust of their owne merits*  
*and worshynes, as plainelie it appeareth in the*  
*gospell by the talke of the Pharise.*

Luc.18.

F A L S I L. What is the gospell of Christ?

V E R I L. It is the glad tidings of the for-  
 givenes of our sinnes, the gift of grace, and e-  
 ternal life, frelie by the death and passion of  
 Christ the sonne of God, and our mediator, of  
 the Greeke word *euaggelizω*. And it is the  
 power of God to salvation, for all them that  
 beleue; as S. Paule saith: *Vnus Dei est in salu-*  
*tem omni credenti: by the voice whereof,* Rom.1.  
*the church and household of God is congregated,*  
*and gathered together.*

F A L S I L. Christ said to his disciples: Go  
 ye into all the world, and preach the gospell to  
 all creatures,

Beasts are Gods creatures, compasid in  
 the generalitie of all,

Therefore we may preach the gospell to  
 b[ea]ste beasts.

V.iiiij. V E R I L.

## The Confutation of Follie.

VER. I. L. The consequent much deceiueith:  
 and the minor may be answered by distinction.  
 For God made his creatures of two sortes,  
 namelie reasonable, as men and angels: and  
 unreasonable, as brute beasts, whiche though  
 they be Gods creatures, and haue manie ser-  
 vices common togither with man, as their be-  
 ing, moving, seeing, tasting, hearing, smel-  
 ling, and feeling; yet they can not in anie case  
 be capeable of the gospell, which is eternall  
 life for all belieuers, and was ordeined onelie  
 for the comfort of man, that did beare the liue-  
 lite image of God, whiche is most absolute righ-  
 teousnes, and most perfect holines, untill man  
 by blots of sinne did marre that image, and  
 hath yet some semblance with God in the eter-  
 nite of the soule, consisting of these powers,  
 will, wit and memorie, whereof beasts are de-  
 pined, & can neither haue abilitie of reason,  
 of number, or of beliefe. If such cauillers as  
 propound these syllogisticall obiections and  
 quarels, had but a little more wit than beasts,  
 they might understand by these words follow-

ing, *Qui crediderit, & baptisatus fuerit, salvus erit;*  
 He that belieueth, and is baptised shall be sa-  
 ued, that this later clause cleane taketh away  
 this cauill, and expoundeth that whiche goeth  
 before, and that brute beasts haue no possibil-  
 itie

## The Confutation of Follie.

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tie of either of these two conditions, as to be  
lēue or to be baptised. But there are some  
happilitie of the same follie, as I read a learned  
mistris had, who finding in S. Paules epistles  
these words: *si vir dormierit, mulier est liberata;* 1. Cor. 7.  
If the husband sleepe, the wife is at libertie,  
vsed (by the authoritie of these words) licenti-  
ous and incontinent living, when her husband  
slept, as well by night as by daie, and being  
reproued thereof by the Ordinarte, she allea-  
ged the same scripture, affirming that she had  
done nothing, but that which was lawfull and  
allowable by the testimonie of Gods word.  
Turne the leafe & read furder (saith the iudge)  
and you shall see, that by this word (Sleepe) is  
meant the natural death. Say sir (quoth she)  
turne you, and read you, for I take that which  
best serveth for my purpose. Thus we see that  
there be some: *qui deparant scripturam ad suam ipsorum perditionem,* which pervert the scriptures  
unto there owne destruction. And further,  
though it be written, that: *Fides ex auditu, aut dicitur aeternam Dei:* Rom. 10.  
Faith commeth by  
hearing and hearing by the word of God: yet  
such as heare the word of God, and couple it  
not with faith, take no more profit thereby  
than the brute beastes do by hearing, which  
hauie no proportion of reason in understand-  
ing

The popes bring such mysteries. And the old popish Saintes twike upon them to blesse, consecrate, holow, & sanctifie crosses, wood, mettall, stones, besses and bones, yea (and whatsoever ye will) by sprinkling ouer of holie water, crossing, anointing and blessing: yet all these trumperies could take no more holines and godnes by all their circumstance of charmings, than beasts can by offering them the word of God. For boute beasts haue no hearing with understandyng of such matters. Dead and lenseles things haue no hearing at all. If they haue no hearing, they haue no faith; if they haue no faith, they haue no godnes; if they haue no godnes in them, then sprinkling ouer of water, crossing, anointing, blessing of words, can not make them better than trumperies, as they were before.

FALSIL. When, and how was the Holie-ghost made manifest and knowne?

VERI. First, in the work of the creation, where it is said: *Spiritus Domini ferbatur super aquas*: The spirit of the Lord was carried upon the water; that is to wit, he nourished all the worke that was made; as an hen nourisheth her chickens, (which generall act of the Holie-ghost was) after transferred to the Church, which he nourisheth by singular meanes, and

deserv-

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defendeth it. Next the holie-ghost spake by the prophets. Thridlie, he appeared in the likenes of a dove, at the baptisme of Christ. Fourthlie, *Mat.3.* he was manifested to the disciples in the daie of pentecost, in the shape of flicke tonges, which *A&A.* patesfactions are certeine testimonies that the Holie-ghost is an other person than the fa-ther and the sonne.

**F A L S I L.** Christ saith: *The Holie-ghost John.16.* shall lead you into all truth.

Therefore Christ taught not his disciples all truth: but the Holie-ghost will reueale some new things, as the masse, traditions, and way-shipping of the papisticall church.

**V E R I L.** I denie the consequent, and an-swer by distinction: for Christ speaketh of the same veritie which is reuealed in his word, as he saith in another place, *sermo tuus est veritas, John.14.* *quam spiritus sanctus illustrabit:* Thy word is the truth, which the Holie-ghost shall open. He speaketh not of those things which God hath not opened to his church in his holie word, as to know the time of our deaths, when the daie of judgement shalbe, or such like, the curious searching out whereof is the rashnes of man, forbidden by this saient: *scrutator in seculis approximetur a gloria:* The searcher out of the ma-  
icstie of God shall be confounded with his glorie.

## The Confutation of Follie.

**F A L S I L.** What is the certeine note and  
marke of the presence of the Holie-ghost?

**V E R I L.** The spirituall or god motions of  
the hart, as is praier and invocation, the loue  
to heare the word of God, and the true imbray-  
ing of the same: whereas there are no such  
motions felt, there the Holie-ghost is not, and  
such as are without these god feelings are no  
true members of the church, according to that  
saient: *Qui non habet spiritum Christi, non est eius;*  
He that hath not the spirit of Christ, is none of  
his: except they do returne to God by repen-  
tance and conversion, as Dauid, Manasses, Pe-  
ter, and such other did, which received againe  
the Holie-ghost by repentance and faith, that  
was put awaie from them by their sakes, con-  
trarie to their owne conscience.

**F A L S I L.** What is the office of Christ?

**V E R I L.** First, Christs office is by his  
preaching to open to vs and his church, his fa-  
thers eternall will. Next, to offer him selfe vp  
a sacrifice to his father, for the redemption of  
all the world, and to deliver his uniuersall  
church from death, sinne, and the tyannie of  
the diuell.

**F A L S I L.** Nero killed Paule, Herod killed  
John and Iames,

*There*

*Rom.8.*

*2. Reg. 11.  
John.18.*

*Act.12.*

Therefore Christ delivereth not his church, giueth her no peace, nor victorie against her enimies.

VERIL. Christ giueth vs the eternall victorie, which hereafter we shall behold. And now we haue the victorie also, howbeit we can not see it with corporall eyes, for the church is preserved, though the diuell rage and horriblie inuade it. God defendeth it maruelouslie, without anie mans power or strength: as the father himselfe saith: *Servabo vos non in arcu, nec Ose. i. in gladio, sed in Domino Deo vestro: I will not deliver you through my bowe or sword, but in the Lord your God, that is, in my sonne, which is your Lord and your God.* Also God saith in Zacharie: *Ego eris igneus murus vester: I will be* Zacharie.  
to you a wall of fier round about.

FALSIL. When began the kingdome of Christ in mankind?

VERIL. The kingdome of Christ, or the presence of the sonne of God, was in mankind streightwaies from the beginning of the making and receiuing of man among the fathers, prophets, and the godlie people of the old Testament, as Irenaeus saith, *semper adest A&G humanæ generi: The word (that is the sonne of God) was alwaies present with mankind.* Also S.Paule saith: *Christus hodie & heri, & in Hebr. 13.*

omnia

## The Confutation of Follie.

*omnia secula*: Christ yesterdate and to date, and the same continueth for euer the autho<sup>r</sup> of truth and goodnes.

**F A L S I L.** The taking awaie of an other mans thing against the owners will, is thef<sup>t</sup>.

**Matth. 21.**

Christ commanded the asse and hit colt to be brought vnto him, and that against the owners will,

Therefore Christ did not well.

**V E R I L.** The mino<sup>r</sup> is to be deniev<sup>e</sup>,

Christ was the superior<sup>r</sup> Lord of this people, although he vsed not that his extermal power and right, because he came to be made a sacrifice for our sins: yet notwithstanding he had power ouer this people, as he himselfe saith:

**Matth. 18.**

*Dominus his opus habet*: The Lord hath neede of them. Againe, he tooke not awaie the asse against the owners will, but with his god will, when the disciples had alleged vnto him the cause of taking hit awaie, declaring their message, whiche the Lord gaue them in charge to do.

**F A L S I L.** When shall the kingdome of Christ (whiche is the collecting of his church) end?

**1. Cor. 15.**

**V E R I L.** In the last daie, when as the Apostle saith: *Regnum patri suo tradet*: He shall deliver vp the kingdome to his father, ouercom-  
ming

ming all his enimies, and his churches, as sin, death, satthan, hell, & all tyrants, for then shall we see the verie sonne of God, which is corporall, & he will bring vs unto his father, where shall he present his church before his eternall father, then shall we beginne to see and know the father visiblite, whose fruition is eternall life. In the meane season, the kingdome of Christ is named in vs, because it dwelleth in vs by his ministerie. And trulie therefore is his word sent unto vs, for he is called *λόγος*, both in respect of vs, and of his father also. And the Apostle here speaketh of Christ's kingdome in this world, whereby he congregateth his church together, and doth mightilie defend it by his infinite power and mercie without corporall violence.

1. Cor. 15.

**F A L S I L.** The minister of the gospell ought not to use corporall violence,

Chall used corporall violence in whipping John. 2. the biers and sellers out of the temple,

Therefore Christ did not well.

**V E R I L.** This may be answered thre  
wates. First, I denie the minoz: because Christ moued not sedition, neither used corporall violence. But as Peter killed Ananias Act. 5. and Saphira his wife, without corporall violence (yea God him selfe quicklie destroyed them)

## The Confutation of Follie.

Psal. 69.

them to Christ here saies: *Zeus dominus tu & comadis me*: The zeale of thine house hath eaten me, that was a certeine divine foxe and indignation, enflamed with the loue and desire of the afflicting, and propagation of the honor of God.

2

Secondlie I answer to the minor. As the minister of the gospell ought not use corporall violence truelie, but in his owne house: so Christ did well in casting out of these chaffering bucklers out of the temple, because it was his house and his place.

3

Thirdlie, Christ is not onlie a minister of the gospell, but also a king, yet he shewed not hym selfe as a king, but used the spirit without violence, that he might signifie, that he punislyeth all the wicked at the daie of judgement. And it is also a signification of the daie of judgement.

F A L S I L. Wherefore doth God take men to grace and mercie, and not the diuels?

2

V E R I L. Because the sinne of the diuels is blasphemie, and the sinne of our first parents was imbecillitie and weakenes. God also sheweth his justice in the eternall punishment of the diuell, and his mercie in deliuering of man. And Christ said: *Ite in ignem eternum, quia paratus es a diabolo. O angelis suis: Go* into

Matt. 25.

into everlasting fire, which is prepared for the diuell and his angels. Againe, *seruabit diabolos Iude. eternis vinculis*: God will reserve the diuels to everlasting chaines. Thirdlie the diuell sinned against God wittinglie and willinglie, both in pride and contempt of the sonne of God, whom therefore he contemneth, bicause he cast him awaie to be worse than all creatures; and man sinned by the instigation and deceipt of the diuell. And bicause the diuell sinned both of malice, and wittinglie, and hateth the sonne of God our mediatour, with a perpetuall and insatiable hatred, God receiueth him not into fauour. For that the onelie sonne of God is the onelie mediatour betweene God offended, and his creatures offending, which mediatour the diuels persecute and blasphem, to the uttermost of their power, alwaies labouring to contrarie the immutable will of God.

FALSI LOQVVS. The will of God is Prou. 19. immutable,

Moses gouernement was appointed by the will of God,

Therefore it is immutable.

VERI LOQVVS. I answer to the minor by distinction. The will of God is immutable as he himselfe hath decreed. To the minor, the politiske gouernement of Moses was or-  
C.j. deined

## The Confutation of Follie.

deined by the will of God, but so, that it shoule  
be abolished againe, when the Messias came,  
which is the saviour of mankind, and that by  
thre waies; first, by merit; next, by efficacie;  
and thridlie, by intercession, when he wrought  
in the world the mysterie of our redemption,  
with other his signes, wonders and miracles.

FALSIL. What are miracles?

VERIL. Miracles are the workes of God,  
No imitation of Gods  
such as creatures, men, and angels cannot  
imitate. That is to saye, the creation of the  
miracles.

world, the stopping of the course of the sunne,  
the continuall mouing of the celestiall bodies,  
the raising vp of the dead, and to make the  
fruitfull barren. And miracles are of two  
sorts, ordinarie, and inordinarie; ordinarie are  
the creation, the preseruing, and propagation  
of mankind; inordinarie, to stop the course of  
the sunne, to make the fruitfull barren, and to  
raise vp the dead, which the diuell can in no  
case imitate and followe. Therefore he doth  
alwaies maligne and take an offense against  
God.

Matt. 18.

FALSIL. He that giueth cause of an of-  
fense doth euill,

Christ goeth cause of an offense,

Therefore Christ did euill.

VERIL. I denie the minor; for Christ is

no

no cause of an offense giuen. There is a double offense, one giuen, and an other taken. The offense giuen, is an euill doctrine, or a wicked example of life, whereby others deceived are made the worse. As Arrius the heretike bishop of Alexandria was the autho<sup>r</sup> of a most horrib<sup>le</sup> offense giuen, which affirmed Christ to be a creature onlie, and confounded his Godhead. *In Catalogo hereticorum, lib. 2.* It is written therefore, that he burst asunder in the middest, and his bowels gush'd out. Of which offense it is said, *Y<sup>e</sup> mundo a scandalo. Vlo unto the world, because of offenses.* And againe: *V<sup>e</sup> illi per quem scandala sunt: Vlo unto the man by whom offenses do come.* The offense taken is, when some are offended in hatred of the true doctrine, as the Bishops, the Pharisees, the Saduces, and the Scribes were with the gospel. Therefore Christ said, *Sinist eas, ceci sunt, & ducas eorum: Let them alone, they are blind, and the guides of the blind.* *Math. 18. Math. 23.*

F A L S I L. What is the lawe?

V E R I L. The morall lawe, which is holie, and is established by the gospel (as S. Paule saith) is the eternall, & immovable wisdome Rom. 7. in God, and the rule of righteousness in the will of God, discerning the good from the euill, the which lawe is made manifest to the reasonable nature in his creation, and after often

C. y. times

## The Confutation of Follie.

times repeated, and established by the voice of God, shewing in the church, that God is a judge, binding all naturall creatures, that they shall be conformable to that rule of the commandements of God, declaring his horrible destruction to all them which will not reforme themselves according to that rule, except they haue remission for Christes sake.

Luke. 16.

FALSIL. Christ said: The prophets and the lawe reigned to Iohn the baptist, Therfore the morall lawe is abrogated, and must no more be preached.

Match. 11.

VERIL. I denie the consequent, and answer to the antecedent by distinction. Christ speaketh of Moses policie, that is, the ceremoniall and iudicall lawe, and not of the ten commandements, which are the stedfast and perpetuall wisdome, justice, and will of God, which is immutable: and God will haue all men to obeie his wisdome and justice, and would haue all men, at all times, to be in their maners and usage conformable vnto the same, wherefore he saith by Moses: *Ego sum Dominus Deus tuus: I am the Lord thy God.*

Exod. 30.

FALSIL. What is the peace of God?

VERIL. It is the tranquillitie of conscience, and joy, resting and reposing it in God, that he is at peace with vs, by his sonne Christ,

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## The Confutacion of Follie.

27

of the whiche peace Christ himselfe speaketh saies,  
eng: *Pacem meam do vobis, pacem meam relinquo Iohn.14.*  
*vobis: I giue you my peace, I leaue you my*  
*peace, whiche is without all grudge, worme, or Marc.9.*  
*string of conscience, and without all contrarie-*  
*tie, division, or schisme.*

F A L S I L. It was not lawfull to depart  
from the temple of Hierusalem, and to make a  
schisme,

John the baptist departed from the temple, Christian  
and made a schisme, because he taught not in  
the temple but in the desert, and ordeined a  
new ceremonie of baptisme, and mislikid the  
sacrifices commanded by God, 1. Cor. 10.

Therefore John the baptist did not well.

V E R I L. I denie the consequent, and an-  
swere by distinction. There is a double schisme.  
One is necessarie, whiche is done by the com-  
mandement of God, peculiar vocation and  
calling. So John the baptist departed from  
the temple of Hierusalem in whiche his father  
Zacharias the preest taught and sacrificed, be-  
cause he was called thereunto by the most ex-  
cellent and singular commandement of God.  
The other is schisme rash and braudisched, ha-  
ving no commandement, nor iust cause of re-  
volting, whiche is to be denied and vtterlie to  
be eschewed.

C.ijij.

F A L S I L.

FA L S I L. Tyndall and Luther had no commandement of God, nor especiall calling,

Therefore they did naught , in separating themselves from the holie father the popes church.

VER I L. I denie the consequent, bicause that separation or schisme was necessarie and godlie. For either it was a singular calling, as Iohn the baptist departed from the ordinarie power : or else they did it for the vniuersall commandement of God , which bindeth and compelleth all men , that they must depart from the companie which embrayseth wicked doctrine , and false wo:shippings, according to such commandement as this is : *Fuge idola, and Non habebis deos alienos coram me. Thou shalt haue none other gods but me.* This vniuersall commandement is greater , and of more force than a singular calling, therefore all men must willinglie obete it.

FA L S I L. What is the cause that Turches, Jewes , Infidels, and manie Christians are not partakers of Christs benefits : but are damned ?

VER I L. The cause is, they cannot take vnto themselves the benefits of the sonne of God by faith, which is the rediemer of all men. *Et dedist vitā suā redēptionē pro multis; And gavē*

his life a redemption for manie, and it was prefigured in the delivering of the children of Israell. But they being reprobates contenne these things, and as it were cast awaie from them, the sonne of God, blaspheming him, as the Turkes, Jewes, and manie others do, which beare the onelie names and outward shewes of Christians, but in their deeds and actions they are worse than Pharisees, that outwardlie seeme to blesse him with their mouthes, and curse him with their liues and manners. Therefore they are not heard of God, when they aske of him.

F A L S I L. Whatsoever saith Christ ye shall aske the Father in my name, he will give it you,

If I aske a kingdome of him, he will give it me,

Because he is true.

V E R I L. The mino; is not true. And distinction may be used in answering hereof. For though that God be the autho; and gifter of everie god and perfect gift, both spirituall, and bodilie, yet he gineth them and bestoweth them on such as pleaseth him, when, where, and in such sort and quantitie as it best seemeth to his god and fatherlie prouidence. So that we must not appoint him either the time, measure,

1.Tim.2.  
Matt.20.  
Exod.15.

## The Confutation of Follie,

or meane of his gifts: but in all causes what-  
soeuer we must tarrie the leasure of the Lord:

Psal. 145.

*Qui benedictus est in omnibus vijs suis, & sanctus in  
operibus: Which is blessed in all his waies, and  
holie in all his workes. And as his giffes be  
in number infinit, in quantitie vnmesurablie,  
and in nature euerie one most excellent god,  
both spirituall and corporall: so he bestoweth  
them alwaies vpon his, both spirituallie and  
corporallie. Spirituallie, for the furniture and  
beautifieng of the mind and soule of man, as  
faith, grace, will, wit, memorie, learning, cun-  
ning and science. And corporallie, for the en-  
dowing and encreasing the outward happiness  
of the bodie of man, as helth, beautie, strength,  
riches, power and possessions. In all whiche  
petitions made for the giffes of God, we must fol-  
low the generall rule that our sauour Christ  
hath prescribed vnto all flesh: saing, *Primum**

Matth. 6. *querite regnum Dei & iustitiam eius, & adiicientur  
vobis omnia haec: First seeke ye the kingdome of  
God and the righteousnes therof, and all these  
things shall be givien you; meaning thereby  
that we shall haue all worldlie things the easi-  
er and with lesse trauell. Then we must aske  
nothing hurtfull to the right of the church,  
therby the seruice of God shall be diminished,  
our neighbour or common wealth impaired,*

nor

## The Confutation of Follie.

3

noȝ anie thing that shoulde be an hinderance to our owne saluation. To aske a kingdome, when we cannot well guide our owne priuate estate, we shall offend God; because we haue not to appoint him the measure of his gifteſ, Happilie hurt the condition of manie, & hazard our owne soules. Therefore we must content our ſelues with our owne calling, rememb̄ing the holiſt Apoſtles ſaſteng: *Quæſiſtus mag- 1.Tim.6.*  
*nus pietas cum ſufficientia: Godlinelle is great riches, if a man be contented with that he hath.*  
ſo2, *Vnusquie domini ſuum proprium habet ex 1.Cor.7.*  
*Deo: Euerie man hath his proper gift of God,* and he doth ſometimes (as it were) bridle and hold backe his ſervants from committing ſinne and wickednes together with the world, by the bit and bridle of ſcarſtie and penurie, knowing(because he is the ſearcher of the hart & reines) that if ſome might haue their harts desire, and might enjoy the fruit of their owne inuentiones, they would ignorantlie ſeeke their owne deſtruction by exceſſe. Therefore it is written: *Penuriam multo melius feras quam ſatu- Rom.8.*  
*ritatem: A man may better aſtare with penurie than with ſaturitie. God that made man knoweth what is in man, and what estate is best for euerie man.*

## The Confutation of Follic.

sate, that mans will is cause of his owne miseries?

2. Reg. II.

VERIL. Because men willingly (though unwares) procure to themselves manie miseries, as for example. Antonius at Rome willing to wage warre against Augustus, was causer of his owne harmes. King David, by taking awaie Urias wiffe, procured himselfe manie calamities. Thus oftentimes mans wilfull mind is his owne miserie, so that they are snared with pleasures and voluptuous living without Gods spirit; as fishes are taken with the bait.

FALSIL. He calleth upon the true God, which calleth upon one God maker of heauen and earth, which is almighty, wise, just, & god,

The Turkes and the present Jewes do call upon one God maker of heauen and earth, which is almighty, just and god,

Therefore they call upon the true God, and shall be heard.

VERIL. I denie the mino: because the Turkes do call upon their idoll, yea (rather I may saie) they do call upon nothing. For they do not call upon that God, which is the father of our Lord Jesus Christ, or which is the father, the sonne, and the Holie-ghost, the which God hath manifested or opened himselfe in his word.

word. And because they do not call upon God in faith and knowledge of our mediator, they are not heard, for Christ saith: *Nemo venit ad patrem nisi per me: No man commeth unto the father but by me.* Againe, *Quicquid petieritis patrem nomen meum dabit vobis: What so ever ye shall aske the father in my name, he will give it you.* Therefore Turkes and Jewes do erre from God two waies, in essence & will: whereof, without Christ our mediator, there can be nothing rightlie determined.

F A L S I L. What are the true & principall causes of death, and other the calamities of mankind?

V E R I L. There be two causes, the first and principall cause is sin, which Adam committing departed from God, and afterward spred into all men, that is to say, the infirmitie of our corrupt nature, and inclination to all euill. The second cause is, the tyramie of the *Devill* increasing by Gods wrath, mans miserie & horible fall, & stirring vp still in mankind, anger, furie, warre, slaytings, murthers, and such like, with all other kind of wickednes.

F A L S I L. Had not the old fathers the true worshipping of God, before the politiske gouernance of Moses?

V E R I L.

## The Confutation of Follie.

Genesi.3.

Genesi.12.

Psalm.18.

VERIL. Yes verelie: because they had first the morall lawe, or knowledge thereof, wherby they shold live vertuouslie. For God said in paradise: *Erunt duo in carne una*: They shall be two in one flesh, whiche sateng forbadeth all wandring lustes and licentious appetites. Also they had the doctrine of the promises, *De semine contrituro caput serpentis*: Of the seed that shold quash the serpents head, wher in all the nations of the earth shal be blessed. Thirdlie, they called vpon the same God, whiche declared himselfe to his church, in his most certeine word, and by manie excellent testimonies, and that in knowledge and trust of his sonne, the promised redeemer of the world.

FALSIL. Wherefore was the Jewes politike gouernance ordeined, seeing that it shold be afterwards abolished?

VERIL. It was ordeined, because God would haue the place to be certeine, wher his sonne shold be borne, wher he shold teach, and shew forth the testimonies of his doctrine, wher he shold be crucified and rise againe, and from whence the gospell shold be first sent into all the rest of the world, according to the prophets sateng: *Exiit sonus eorum in omnem terram*; Their sound went out into all the world. Wherefore Hierusalem was (as it were)

were) the towre of the church, where the true doctrine was manifested, opened and purged by Christ and his Apostles. But when Christ was exhibited and proferred, and the voice of the gospell was published in all the world, then it behoued this politike governance to be put awaie and abolished. First, that there might a testimonie remaine, that Christ was offered to all the world, and that the Leuiticall worshiping was not the true and principall worshiping of the eternall & spirituall worshiping of the kingdome of Messias: but the true acknowledging of God and his sonne, invocation, setting forth and confessing the heauenlie doctrine, the feare of God, patience in aduersitie, and other spirituall motions agreeing with Gods mind and will. As Christ saith: *Veri adoratores Deum adorabunt spiritu & in spiritu* John.4. veritate: The true worshipers shall worship God in spirit and in truth.

FALSIL. Whether was the sinne of Eue greater in eating the apple forbidden by God, Luke.2. or the sinne of the virgin Marie, in laesing the child Jesus in Ierusalem?

VERIL. The sinne of Eue was the greater sinne.

FALSIL. Objets discerne sinnes according to maius and minus. Objection is any thing that may be

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seen before  
our eyes.

### The Confutatōn of Follie.

The sinne of Marie was greater in obiect,  
for the child Jesus was the son of God, & bet-  
ter than an apple, as a man excelleth a beast,

Therefore Marie sinned more grieuouslie,  
in leſſing by negligence the child Jesus, which  
is the sonne of God, than Eue did in eating  
the apple.

VERIL. First, the maior may be thus an-  
swered. Obiects discerne sinnes, according to  
maius and minus, but not principallie. And a  
principall distinction of the causes of god or  
euill wozkes must be had, and the mind un-  
derstanding what they are, and considering  
the commandement, and then the will obey-  
ing or repouning, chooseth soine thing, either  
contrarie to the commandement of God, or  
according to his commandement. He therfore  
that sinneth willinglie and wittinglie, com-  
mitteth a more grieuous sinne, than he that  
sinneth by ignorance, and common imbecilli-  
tie and weaknes. Againe, answer may be  
made to the minor: Marie sinned ignorantlie  
and not wittinglie, because she thought that  
the child Jesus had beeue with Ioseph: but Eue  
sinned willinglie and wittinglie, contrarie to  
hir conscience, breaking the commandement  
of God, frellie chooseth the eating of the apple  
forbidden of God. He that so sinneh, putteth  
awaie

Diversitie  
of sinne.

awaie his faith, the Holie-ghost, and loseth the favour of God, and is damned without reparation, because: *stipendium peccati mors est: The Rom. 6.* reward of sinne is death. Of the sinnes of ignorance, which are not committed wittinglie and willinglie, the prophet speaketh thus: *De- Psal. 18.* *licta quis intelligit? Who understandeth his of-* fenses? And, *Ab occultis meis munda me Domine: Psal. 19.* Lord cleanse me from my secret sinnes. Affe- cte or coueted ignorance is a sinne against our conscience, but ignorance not affectate is mans weakenes, which doth not condemne vs, so that we acknowledge it, and aske forgiue- nes thereof at Gods hand, with faith and re- pentance in newnes of life following. But to speake briefly of our first parents offense, no man ought to make it a small fault, weighing it by the eating of an apple, seeing that by Sa- thans allurements they revolted and turned awaie from Gods truth to a lie by infidelitie: and gaue credence to the wicked and false suggestions of the old serpent the diuell, which accused God of untruth, ennie, and of malicio- ous withdrawinge some goodnes from them: and so much they forgat Gods great goodnes and benefits, which had made them after his owne image, that by pride and ambition they sought to be equall with his maiestie also. *Gen. 1.* *Coloss. 3.*

FALSIL. What doth mariage signifie?

VERIL. First, it signifieth the coupling together of the diuine nature with mans nature, and that maruelous league, true, and adent loue, wherewith the sonne of God entierly loueth mans nature, which he tooke vpon him. Next, it signifieth the loue of the sonne of God, the defense & preseruation of his church, whereof S. Paule speaketh: *Christus dilexit ecclesiam, & semetipsum tradidit pro ea: Christ louet his church, and gaue himselfe for it.*

FALSIL. The consequent is not god from a particularitie, to a generalitie,

Miracles are particular deliueringes, as of the leper and palsie man,

Therefore, we make an euill argument of these examples, to saie: that God will likewise deliuere all other men.

VERIL. First, I denie the consequent. Although examples be particular, yet the promise is bniuersall, as: *Omnis qui inuocauerit nomen Domini saluus erit: Cuerie one that calleth on the name of God shall be sauued.* Againe, *Venite ad me omnes qui laboratis, & ego reficiam vos: Come vnto me all ye that be heauie laden, & I will refresh you.* These promises are declared by examples, which therefore are not bniuersall, because all men do not receive them in faith.

Ephes.5.

Matt. 8.

Rom.10.

Matt.11.

faith. **P**erh, there is unlikenes in bodily asds and cures: for God deliuereth not vs by one meanes alwaies. **S**o Ionathas, although he were god & godlie, was killed togither with his father, by a craftie policie. **M**anasses, who repented, was brought out of captiuitie, and manie other saints caried awaie into captiuitie to Babylon, never returned againe. **T**hirdlie, a spirituall promise simplie made is vniversall, and is Gods commandement, and is unmoveable, that we shold beleue to receiue forgiuenes of our sinnes, righteousness and everlasting life, frelie by faith, onelie for Christes sake our mediator, according vnto these words: *Sic Deus dilexit mundum, ut filium suum Iohn.3.*

*daret, ut omnis qui credit in eum non pereat, sed vi-*  
*tan habeat eternam: So God loued the world,*  
*that he gaue his sonne, that every one that be-*  
*lieueth in him, shold not perish, but haue life*  
*everlasting.* Also: *Omnes qui credunt in eum ha-* *Rom.5.*

*bent vitam eternam: All that beleue in him,*  
*haue everlasting life. And: Iustificati fide, pacem*  
*habemus: We are at peace with him, being for-*  
*stified by faith. The psalmist saith: Beati omnes* *Psalm.1.*  
*qui confidunt in eo: Blessed are all they that put*  
*their trust in him.*

**F**ALSIL. What is circumcision?

**V**ERIL. It is the cutting of the foreskin

D.J.

of

## The Confutation of Follie.

of the priuie member, whiche is called in Latin *Præputium*: and it was commanded Abraham and his posteritie, that they might be admonished by this outward signe, cheste of the promise made vnto Abraham, that Messias the promised seede should be borne of his posteritie. *Pert*, that it should be a signe of increasing his posteritie as the starres of heauen,

Gen. 12. and the land of the sea. *Thirdlie*, of giuing the land of Chanaan to his successors, that it might be certainlie knowne, in what place the

Gen. 17. Messias should be borne, teach, and die. Abraham was ninetie yere old and nine, when the flesh of his soreskin was circumcised, and the mankind, obseruing this ceremonie, did sacrifice their women thereby. For the manchilde onelie was commanded to be circumcised, when he was eight daies old, being bond or free, without exception,

F A L S I L. Wherefore should not circumcisston be yet vised among vs that be Christians?

Gala.5. VERIL. Because S.Paule deeth saie: *Quod si circumcidamini, Christus pro vobis frustramortuus est*: If you be circumcised, Christ is become but in vaine vnto you. For the lawe concerning the ceremonies, decrees and commandements, is abolished by Christ. Because the lawe brought no man vnto the perfection of christia-

Ephes. 2.  
2. Cor. 3.  
Act. 15.

christianitie, which the knowledge of Christ re-  
quieth generallie of euerie man, for that it is  
said: *Ego vos perfici, sicut pater vester caelitus Matt.5.*  
*perficiens est: Be you perfect, euen as your hea-  
uenlie father is perfect.*

F A L S I L. Why doth S. Paule call circum-  
cision then the seale of righteousnesse, if it  
bring vs not vnto righteousnesse?

V E R I L. Not because Abraham by this  
externall signe was iustified before God, or  
pleased God, as the Jewes supposed: but that  
by this signe he applied vnto himselfe the pro-  
mise of G D D of the reconciliation, attone-  
ment, forgiuenes of sins, and the gift of eter-  
nall life frelie for the promised seed vnto him,  
and that he should by this signe confirme his  
faith. For the sacraments are testimonies,  
pledges and tokenes of the applieng of the be-  
nefites of God vnto vs, and confirmation of  
our faith.

F A L S I L. The lawe forbiddeth vs to touch Levit.13.  
lepers,

Christ touched a leper,

Matth.8.

Therefore Christ did not well.

V E R I L. I denie the consequent. First, be-  
cause the lawe forbiddeth the touching of le-  
pers to this end, not for that it is sinne or euill,  
but that the harme and contagiousnes of the  
D.ij. leprosie,

## The Confutation of Follie.

leprosie, should not spread it selfe abroad swider among the people. Therefore it is lawfull to touch lepers to cure them. For moralis are to be preferred before ceremonials, as the prophet saith : *Misericordiam volo, non sacrificia, scientiam Dei volo non holocausta: I will haue mercie, not sacrifice, I will haue the knowledge of God and not burnt sacrifices: which sateng comprehendeth both tables, wherof the first speaketh of the knowledge of GOD, and his true worshippings, by the meantes whereof we deale with God, as in feare, saith loue, invocation, giving of thanks, and so forth. The second table containeth the works of mercie, or of loue towards our neighbor, and so did Christ reason when he cured the man of the dropsie on the sabbath daie: *Pos extrahitis pecudes in sabbato ex fossis, quanto magis licet in eo sanare hominem? You plucke beasts out of the pit on the sabbath daie, how much more is it lawfull to cure a man on the sabbath daie? Also Christ was not tied unto this lawe, which was ordained of God for the politike governance of the Jewes: and Christ was the son of God, and therefore as he saith in another place: *Dominus erat sabbati: He was Lord of the sabbath. Thirdlie, the curing of the sick man so presentlie was the wo:ke of God, and the***

Ole. 6.

Two tables  
of commā-  
dements.

Luc. 14.

Matth. 12.  
Luc. 6.the con-  
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the confirming of Christes vocation and calling. Therefore Christ was not tied unto the ceremoniall lawe.

FALSILOQVVS. What is the church vissible?

VERILOQVVS. The church vissible is a companie of people imbrasing and professing openlie the pure doctrine of the gospell, confessing the sonne of God, his benefits, and reteining of a lawfull and perfect vse of the sacraments of Christ, according to this saying: *Oves mea vocem meam audiunt: My sheepe do heare my voice.* And this church of Christ is but little, contemned, & subiect to persecutiōn in this world. Therefore it is said: *Nolite timere pusille gregem: Fear not little flocke.* Againe, *Non multi sapientes secundum carnem, non multi nobiles, sed quia contempta, & ignobilia coram mundo, elegit Deus: God hath not chosen manie wise men according to the flesh, not manie of high degrēe, but the despised and foolish things of the world.* And in another place: *In mundo affictiones habebitis: You shall have trouble in this world, and that chieflie before potentates, and monarchs.*

John.10.

Luc.13.

1. Cor.1.

John.16.

FALSI. How manie monarchies hath there beeē in time past?

VERI. There hath beeē fourre monar-  
ches.

D. sy.

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chies. The first, was the kingdome of Babylon, which continued a thousand yeares, euen vntill the time of Cyrus, from the dates of Abraham, who lived in the time of Ninus the first king of the Babylonians.

The second was the kingdome of Persia, which continued two hundred yeares, Cyrus was the first gouernour thereof.

The third was the kingdome of the Græcians, which continued three hundred yeares, Alexander Magnus was the first gouernour thereof.

The fourth and the last monarchie was the emprise of Rome, which began from Julius Caesar, and continued about foure hundred yeares vnto Constantinus, or Valentianus the later, and a monarchie is the rule of one, of whom all other doe hold.

Saint Paule  
was behe-  
ded at  
Rome, af-  
ter Christ  
37. yeaeres  
by Nero.

F A L S I L. God and iust men ought to be well vsed,

S. Paule was a god and iust man,

Therefore he ought to haue beeene well vsed, and not to haue lost his head.

V E R I L. The imago may thus be answere-  
red. God and iust men ought to be well vsed,  
but according to the will and ordinance of  
God, and that trulie in their due season. And  
God will haue his church in this life to be sub-  
iect

fed to persecution. For the blood of martyrs is the seed of the gospel. And God doth suffer almost the chiefest members of his church, and his best servants, to be murthered of tyrants for their god and well doings, and not for anie faults that the persecutors can find in them, that they should confirme their doctrine with their owne deaths, and that they might be made somewhat like unto Christ vpon the crosse, by the sealing vp of their words and workes in their blood. But after this life certeinlie god and iust men shall be well vsed, and contrariwise, wicked men shall be euill vsed, as the example of the rich glutton and pore Lazarus doth witnes the same.

Luc.16,

F A L S I L. Wherefore doth God suffer his church, which he loueth, to be so hardlie intreated, seeing she is iust in afflictions, as he saith in the prophet: *Dedi dilectionem meam in manum inimicorum meorum*: I haue deliuered my beloved into the hand of mine enimies?

V E R I L. There be two especiall causes. The first is, that the church hath yet sins and much filthines, which God would haue to be acknowledged, purged and mortified in the godlie. As the Apostle saith: *Corpus destinatum est morti propter peccatum*: The boodie is dead be cause of sinne which hangeth in our nature.

D.ijij. And

Rom.8,

## The Confutacion of Follie.

And S. Peter saith: *Iudicium (id est pena) incipit a domo Dei:* Judgement (that is to saye punishment) shall begin at the houeshold of God. The second cause is, for that God would haue the power of his sonne, by that meanes to be the more manifest, when he ouercommeth the diuell by the weake, as he deliuereþ and preserueth his church, against the whiche the diuell and his members with great furie doth rage and stirre; as he restored our first parents falling awaie from him, and preserueth his church at all seasons, by his diuine and myghtie power.

F A L S I L. God alwaies heareth vs not benevolentlie, neither deliuereþ he vs in afflictions,

Therefore it is lawfull for vs to doubt of him.

V E R I L. The consequent must be denied. Because, although God doth sometimes defer our deliueraunce in corporall perils, yet we ought not doubt of his god will and deliueraunce in the end. For God would haue vs in corporall things to be subiect to his will, and that we should be prepared to obedience, and he doth not deliuere vs, or mitigate our calamities after one manner alwaies. Therefore we ought first to determine in faith, that God will receive vs, and forgiue vs our sinnes for his

Let vs commit our soules to God with well doing.  
1.Pet.4.

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his sonnes sake our mediatour. Next, that we should crave deliverance at Gods hands onelie, and none other waies, and that we should expect the same according to his god will and pleasure. Thirde, that we should obieie, and emploie our calling, and then commit all ourall successe vnto God. Fourthlie, we must put our selues in subiection to the pleasure of God, and shewe our obedience in afflictions, and tarrie his pleasure, vntill that he delivereth vs, and doth mitigate our sorowes. As Dauid saith: *Si velit Dominus, reducat me: si non velit, fiat voluntas Domini:* If it please the Lord, he will bring me out of captiuitie; if not, the will of the Lord be fulfilled. Therefore, althoough God deliuere sh vs not presentlie in bodily harmes, yet we ought not be doubtfull of his deliuernace in the end, neither of his promise of grace, which is the fruit of the gospell, but most certeinelie to determine that God will receive vs, be mercifull to vs, and forgiue vs our sinnes for his sonnes sake. As it is written: *omni qui credit in filium habet vitam eternam:* John.3. Every one that belieueth in the sonne of God hath eternall life. And againe: *Eriam si occiderit me Dominus, tamen sperabo in eum:* Although the Lord kill me, yet I will put my trust in him.

**F A L S I L.** Did you ever heare or read of a

rimer

river or poole called Asphaltites?

VERIL. Pea, it is a place mentioned in Genesis, & a poole in the later part of the tribe of Iuda: & this Asphaltites is otherwise called either the salt sea, or the dead sea: for in this place the sive cities, Sodome, Gomorrah, Adama, Seboim, and Segor, were destroyed with fier from God, for their incestuous lusts and other sins, as it is mentioned. And this poole is a monument of the punishment and wrath of God, against the sinnes of that time, and all others: it is in bignes about the space of eight miles, it doth smoke and breath out sive pitch and brimstone of a most stinking savor, by a secret and a meruelous working of God even to this daie. Moses writeth thereof thus: *plus*

Genesi.19. *Dominus ignem à Domino: The Lord rained vp on them brimstone and fier from the Lord; that is to saie: The son of God received fier of his eternall father, and was the executor of that fier and punishment.*

March.9. F A L S I L. Whosoever dash attribute unto him selfe that which is proper to God, he is a blasphemer,

Christ did attribute that unto himselfe which was proper to God,

Therefore (saie the Phariseis) Christ was a blasphemer.

VERIL

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VERIL. I denie the consequent. Yet this kind of reasoning were true, if Christ had bene like unto the Phariseis, that is, if Christ had bene a mere man, and not God withall. Because he said unto the sickle of the palse; *Fili confide, remittuntur tibi peccata*: *Sedne be of* *Ibidem*. *god thare, thy sinnes be forgiuen thee*, they thought him to be a blasphemer. But see (I pray you) how much worse our papists and monks are, than the Scribes and Phariseis. For they being instructed by Gods word could saie: *Quis potest remittere peccata nisi solum Deus?* *Who* *Marc. 2.* *can forgiue sinnes but God onlie?* Yet our papists attribute the forgiuenes of sinnes to the merits of saints, masses & indulgences, which they depart not with for naught, but sell this trash verie deere. Sure it is a strange kind of merchandise, they sell that which they haue not, they sell smoke and receiue gold, they promise men heauen but deliver them hell. But what shall we saie concerning the ministers of the word of God: Do they forgiue sinnes or no? They themselves as of themselves do not forgiue sins, but they pronounce & declare the remission of sins to all such as they find like to the mansick of the palse; they give nothing of their owne, but offer that which is anothers, by the commandement of Christ. They offer the release

*Matt. 9.*

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release and forgiuenes of sins in the voice of the gospell. Whosoever receiueth this voice faithfully, doubtles he receiueth the full forgiuenes of all his sinnes. For Christ himself doth say: *Qui vos audit me audit: He that heareth you heareth me.*

Luc.10.

F A L S I L. Tell me I praye you, are all christian men priests or no?

Apoc.1.

V E R I L. Yea that they are trulie. For, as euerie one regenerat by the participation of water and the Holie-ghost is called a christian, of Christ; so by him, he is made a king and a priest, as it is written: *Fecit nos reges & sacerdotes patri suo: He hath made vs kings and priests to his father.* And hereof S. Peter calleth vs *Regale sacerdotium, A roiall priesthood.* For by Christ, we haue right and authoritie to preach the word of God, yet euerie man in his calling. We haue right & libertie to call upon God, according to this sayeng: *Inuocame in die tribulationis: Call upon me in the daie of trouble.* Againe: *Quicquid petieritis patrem in nomine meo dabit vobis: Whatsoever ye aske the father in my name he will give it you.* We haue also power and authoritie to offer vp sacrifice of praise and thanksgiving. For no mortall man can offer vp a propitiatorie sacrifice, because that honor onlie belongeth to Christ, our high

1.Pet.2.

Propitiatorie  
is pacifying  
Gods  
wrath.

## The Confutacion of Follie.

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high bishop and Lord. There are ffeue kinds of  
christian mens sacrifices: a troubled spirit, the  
sacrifice of righteousnesse, the sacrifice of  
praise or the calues of our lips, confessing the  
naue of God, the sacrifice of beneficence and  
communion, and our owne bodie which is a  
reasonable sacrifice. The prophet Micheas as-  
ked the Lord, what acceptable thing he shold  
offer unto him: His answer was; I will shew  
thee (O man) what thing is god, and what the  
Lord requireth of thee: *utique facere iudicium*, Mich.6.

*& diligere misericordiam, & humilem ambulare co-  
ram Deo tuo:* Namelie that thou do right, loue  
mercie, and walke humblie before thy God.  
But touching them which are called priests a-  
mongst vs now adates, you shall understand  
that they are so called for three causes. First,  
because they are dedicated to Christ, togithers  
with other Christians, and are rightlie called  
priests, because and in as much as they are  
true Christians. Next, in imitation of the peo-  
ple of Israell, which called them priests that  
were occupied in the ministerie of the word of  
God, and in the sacrifices of the law, and this  
honor was onelie granted unto the tribe of  
Leuy. Thirdlie, it pleased the holie fathers, the  
successors of the Apostles, to adorne before o-  
thers, with this worthie sacerdotall title, those  
which

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which teach the word of God, minister the sacraments, and declare vnto men, that sinne, death, and damnation, are abolished by the onlie sacrifice of Christ our high priest. The old priests of the lawe did offer vp beasts, but the Apostles and other priests of Christ and his gospell, doe as it were slea men, and offer vp a liuelie sacrifice to God by the gospell. S. Paule testifieth that he made the like sacrifice, when he slew the Gentiles with the sword of the gospell: *ut fieret oblatio acceptabilis Deo, sanctificata per spiritum sanctum:* That the offering of the Gentiles might be acceptable to God, & sanctified by the Holie-ghost. But the papisticall sacrifice is plaine sacrilege, for it was not ordained to teach Christ, and to slea men to God by the sword of the gospell; but to offer vp Christ for the quicke and the dead: by that meanes defiling, and treading vnder foote the sacrifice of Christ, whiche by his priesthood hath found eternall redemption, for it is written:

Rom.15.

The papists would so make a sacrifice, of a sacrament.

Hebr.10.

*Hic autem unam pro peccatis offerens hostiam in semperiternum sedet ad dextram Dei:* This man after he hath offered one sacrifice for sinnes, is set downe for ever on the right hand of God, and from henceforth tarieth till his foes be made his scotestoole. So; with one offering he hath made them perfect for ever that are sanctified.

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## The Confutation of Follie.

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Therefore the popish priests are verie wicked, which impudentlie dare reiterat, and etsomes beginne afresh that which is made perfect so euer by Christ our high priest.

F A L S I L. The scripture reporteth Abraham, Noe and Job, with others, to be god men and iust,

But Christ saith, there is none good but God Marc.10.  
onelie, and Christ is true,

Therefore Abraham, Noe, and Job, with o-  
thers, are not god men and iust.

V E R I L. I denie the consequent. For as no man shineth but by Christ Jesus, which is John.1.  
the true light, lightening euerie man com-  
ming into this world, and believeng in him:  
so, there is none god, godlie and holie, but by  
Christ onelie, which is *summum bonum*. The chie-  
fest felicitie, the truth, the righteousness, the life,  
wisedome, and the word of the father: *Qui fa-* 1. Cor. 1.  
*ctus fuit nobis sapientia a Deo, iustitiaeque, & san-*  
*ctificatio & redemptio: Which is of God made*  
*wisedome vnto vs, and also righteousness, and*  
*sanctifieng, & redemption. Iam vos mundi estis, John.15.*  
*propter sermonem quem loquutus fion vobis: Now*  
*you are cleane through the word which I haue*  
*spoken vnto you. The gospell of Christ Jesus*  
*both clese vs and sanctifie vs, if it be receiv-*  
*ued in faith; Et enim virtus Dei ad salutem omni* Rom.1.  
*credenti:*

credenti: For it is the power of God unto sal-  
 Marc.16. uation to euerie one that belieueth, *Cui qui cre-  
 diderit saluus erit*, Whom who so belieueth shall  
 Jacob.1. be saued. So we see, *omne bonum esse à Deo*: That  
 all goodnes commeth of God, which onlie doth  
 purge vs, and regenerate vs by his word, to  
 be made the sonnes of God, of the chldren of  
 wrath. There is none god but whome Gods  
 goodnes doth make god; there is none holie  
 but whom God doth make holie; there is none  
 vertuous but by Gods vertue. So man by  
 nature is god, but onlie God, which is almighty  
 and omnipotent. Man is changed by the  
 spirit and grace of God, and is made a god  
 tree, righteous & holie, as man may be god,  
 and as it were in a second kind of goodnes,  
 not comparable to Gods most excellent god-  
 nes in anie case.

F A L S I L. How manie causes be there of  
 ciuill punishments?

V E R I L. Three chiese causes. First, the  
 righteousness and justice of God, which will  
 haue sinnes to be punished with corporall and  
 eternall paines, according to the immoueable  
 rule of his diuine justice. His reasonable crea-  
 tures therefore be bound either to the obedi-  
 ence of G D D their creator, or to his punis-  
 hments.

Petr,

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2

Next, the publike peace and tranquilltie,  
without the which the gospell cannot be pre-  
ached, neither the church collected together, and  
preserued in mankind.

Thirdlie, example; that others, by the pu-  
nishment of the wicked might be admoni-  
shed, and terrified from the committing of the  
like sinne.

F A L S I L. The tares in the gospell must not *Math. 13.*  
be taken awaie,

Adulterers be the same tares spirituallie,  
Therefore adulterers must not be taken a-  
waie.

V E R I L. The consequent is false. And an  
answer may be made to the maior, by distinc-  
tion. The tares, as the adulterers, and such  
other wicked and disobedient to the gospell,  
are not to be taken awaie of the apostles and  
ministers of the gospell, touching the ministe-  
rie of the word, but touching the civill power.  
Because the civill magistrate hath authoritie  
to take awaie adulterers, mankillers, theives  
and such other wicked, as the apostle saith:

*Magistratum gerere gladium in terrorem malis, vt Rom. 13.*  
punias eos: That the magistrate beareth the  
sword for the terror of the wicked, to punish  
them. And againe: *Lex est iniustis posita, in obsec- 1. Tim. 1.*  
quentibus, impys, parricidis, matricidis, homicidis, scor-  
tatoribus:

C.j.

tatoribus:

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*et ceteribus*: The lawe is giuen to the vngodlie  
ous and disobedient, to the vngodlie, and to  
the sinners, to murtherers of fathers, and  
murtherers of mothers, to manslayers, and  
whoremongers.

F A L S I L. What thinke you? Is it not law-  
full for a man some times to make a lie for  
aduantage and profit, or for pleasure?

V E R I L. No truelie; it is not lawfull in  
any case for chrisitian men to lie, howsoeuer  
the matter standeth. There be some that make  
such distinction of lies, that they hold opinion  
that there be three kinds of lies, sporting lies,  
officious, and pernicious lies: but of that soi-  
lo euer they be, truelie they be not tollerable,  
nor to be borne withall amongst such as pro-  
fesse God: because he hath forbidden it by the  
apostle, writing thus: *Deponite mendacium, lo-*  
*quimini veritatem cum proximo suo vniuersaliter*:  
Lie awaie lieng, and speake euerie man  
truthe to his neighbour. The mouth that speak-  
eth lies doth slaye the soule.

F A L S I L. God will destroie all them that  
speake lies,

Abraham did lie, and yet was not destroied,  
Therefore God doth not destroie all them  
that speake lies.

V E R I L. The consequent is not true

And

Three kind  
of lies.

Ephc.4.

Psalm.5.

Genesi.12.

And distinction may be well vsed in this an-  
swer. For though in the lawe lieng be forbid-  
den, and that euerie man should speake truth  
unto his neighbor: *Quando sumus in uicem mem-*  
*bra: Seéing that we are one anothers mem-*  
*bers, yet is it difference, when men lie to sauе*  
*life by compulsion: and when they do it of a*  
*set purpose and a malicious mind to destroie*  
*life. And D auid saith: Thou hatest all them Psalm.5,*  
*that woake iniquitie, *Et perdes omnes qui loquam-**  
**tur mendacium: Thou wilt destroie all them that**  
*speake lies. Therefore S. Peter by his aposto-*  
*licall autho:ritie (or rather God himselfe) slew*  
*Ananias and Saphira his wife, because they li- A&.5.*  
*ed by agreement, and of a set purpose to tempt*  
*the spirit of the Lord. Abraham and other*  
*saints of the Lord, taken in this fault, perished*  
*not, because the Lord imputed not their sinnes*  
*vnto them: and they committed not lieng in*  
*the malice of their mind, or for anie pleasure*  
*they had in sinne, but for bare need to sauе their*  
*owne liues and others. So Abraham lied vnto*  
*Pharao and Abimelech, to sauе his owne*  
*life, and Sara his wifes. Likewise Isaac his Gene.26.*  
*sonne lied, in denieng his wifc Rebecca to*  
*Abimelech king of the Philistines in Gerar.*  
Ge.13.8,10  
And D auid counterfeited himselfe to be mad 1.Reg.11.  
before Achis the king of Geth. Judith like: Judit.11.

## The Confutation of Follie.

Prou. 24.

3. Reg. 8.

Esaie 43.

Titus. 1.

Rom. 8.

wise deceipted Holophernes, to saue hir citi-  
zens by craft, falselie declaring the cause of  
hir commynge. Furthermore: *Septies in die ca-  
dit iustus, & resurgit*: The righteous falleth se-  
uen times a day, and riseth againe. There is  
no man that sinneth not, yet the Lord impu-  
teth not our sinnes vnto vs, but rather so-  
giueth the same, when he seeth and trieth our  
harts, knowing in what intent and mind we  
commit euill. He it is that putteth awaie our  
iniquities; *Peccatorum nostrorum non recordans am-  
plius*: And no more remembreth our sinnes.  
*Mundis omnia munda*: To the cleane all things  
are cleane. And all things worke for the best,  
to them that loue God. But the Lord destro-  
eth them that delight in wickednes, and haue  
a pleasure in their mind to lie in their ordina-  
rie traffike & talke, to deceiue others thereby.

F A L S I L. Seeing that Christ was not  
subiect to Moses lawes, whie did he then obie  
them?

V E R I L. First the especiall cause is, whie  
the Sonne of God obied these lawes and o-  
thers, that he might signifie thereby that he  
made himselfe subiect to the whole lawe for  
vs: that is as much to saie, he deriuued, and  
put vpon himselfe the wrath of God, and  
the punishment which was due to vs.

Pert

Pert  
lie and  
ther, so  
made;  
ordeine  
gotten  
the fles-  
tion, a  
sai, a  
by sinn  
tree of  
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God

2  
Pert, that he might shew himselfe the onelie and first begotten sonne of the eternall father, for whom, and in whom all things were made ; and the lawe of the first begotten was ordeined, to signify vnto vs, that this first begotten sonne of God eternall should come in the flesh, to worke the mysterie of our redemp<sup>tion</sup>, and to be made sinne for vs, that is to saie, a satisfaction for our sinnes ; and euen so by sinne, that is by sacrifice offered vpon the trie of the crosse, he hath taken awaie, condemned, and done awaie our sinne.

Rom.8.

1.Pet.2.

2.Cor.5.

F A L S I L. It is wrong to give to equals vnequaltie,

God sauing Dauid, and damning Saule, gave to equals vnequaltie,

Therefore God is vnjust, receiving some, and saving them, and casting awaie others, and damning them.

V E R I L. I answer first to the majo<sup>r</sup>, which is not true vniuersallie : because that God giueth diuerse gifts to equals, for diuerse functions and ministeries, as God gaue king Cyrus more and greater gifts than to anie of his common soldiers for the gouernement of his kingdome. Therefore the majo<sup>r</sup> is not true in things not necessarie to all mens saluation. God is equall to all men in things necessarie

C.ij.

rie

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rie to all mens salvation. God is equall to all men in things necessarie to their salvation, sauing repentant Dauid, and condemning Saule that did not repent. And yet Dauid and Saule were not equals touching repentance.

Dauid repented and not Saule.

Therefore God is equall to all men, according to this immutable rule ; that he receiueth all them to salvation, which belieue on our mediator ; and contrariwise, he casteth all them a

waie, which belieue not on our onelie mediator Christ Jesus. For God would haue all men to repent, and applie the promise of grace in

faith vnto themselves, and so consequentlie to be saued. And S. Chrysostome saith : *Quem Deus trahit, volentem trahit, non repugnanciem :* Whom God draweth, he draweth him willing lie, and not against his will. Therefore, there is no cause of damnation in God, but in them selves which are damned, because they do not repent and receive the promise of grace in faith. For he that belieueth in Christ shall not die, that is, he shall not be damned, and the wrath of GOD shall not abide vpon him.

John.3.

Math.4.

Deut.8.

Luke.4.

FALSIL. How doth a man liue by the word of God?

VERIL. Seing that λόγος, the word, is the second person of the diuinitie, it is imme diatlie

diatlie effectuall in them that beleue, when it is spoken : susteining and comforting them, and bringing it to passe maruellouslie, that they are nourished and defended thereby: as Christ speaketh of himselfe : *Ego sum via, Iohn.14. veritas, & vita: I am the waie, the veritie, and the life.* And in another place : *Ego vici an eternam vitam do eis: I give them eternall life.*

F A L S I L. The church is the house of God, 2. Reg.12, and the piller of truth,

Therefore the church doth not erre.

V E R I L. I may answer the maiez by distinction. First, the church is the house of God, and the piller of truth, which is uniuersallie true. Because some members of the church (though they be verie few) do alwaies obserue the truth. Such were these among the people of God, Marie, Ioseph, Zacharie, Elizabeth, John the baptist, Simeon, Anna the prophetesse, and others, in the time of Christ. So John the baptist certeinlie knew the Messias to be the sacrifice for all the world, when he saied : *Ecce Iohn.1. agnus Dei, qui tollit peccata mundi: Behold the lambe of God that taketh awaie the sinnes of the world.* Which thing the apostles knew not, before the Holie-ghost was giuen them. And except this error had beeene corrected amongst them, they had perished. Seconde, manie doo

Artic. 10.

erre in the church, yet diverslie, some in the foundation, that is, in the knowledge of the lawe, and of the gospell, or in the articles of our faith, and stubbornlie defend their errore, as the papists defend their errore, of the doubt whether we be in the fauour and grace of God or no, contrarie to the article of our faith: *Credo remissionem peccatorum: I belieue the forgiuenes of sinnes.* Also they mainteine invocatiōn, and p̄aier to saints. As long as they wilfullie continue in these errores, and other's like, they are no true members of the church. And others erre in common traditions, as about eating of flesh, and such others: as S. Peter *noluit edere de immundis, Would not eate of uncleane things.*

Act. 10.

F A L S I L. Doth the diuell give the kingdoms and riches of this world?

Dani. 2.

V E R I L. No, because it is written in the prophet: *Dominus transfert regna, atque constituit illa: The Lord doth transserre kingdoms, and appoint them.* And againe it is said: *Domi- ni est terra, & plenitudo eius: The earth is the Lord's, and the fulnes thereof.*

Psal. 33.

Gen. 12.

F A L S I L. Abraham belieued that his posteritie should inherit the promised land of Canaan: and that his posteritie should be increased as the starres of heaven, and as the sand

sand of the sea,

Therefore S. Paule erred, in applieng the example of Abraham to the faith of spirituall things, as the forgiuenes of sinnes, and eternall life.

VER I L. I denie the consequent. Because corporall promises do include in them the spirituall promise; namelie, the reconciliation of sinnes: for without that, the corporall promise is unprofitable. If truelie a man do not determine, that God is at peace with vs, and doth iustifie vs, for the loue of Christ Jesus, he Rom.8. can neither aske, neither beleue to receive corporall gifts, as his living, and defense, ment in safegard. Therefore it is verie requisite, that faith touching spirituall things be manifest in our p[re]aier. Whereof it is, that Abraham beleuued the first and principall promise of God, for the seed that shold be borne of his posteritie, whereby he himselfe, and all his offspring, with all nations shold be blessed: likewise it is said: *Ego Dens tuus, & semini tui post te: I will be thy God, and the God of thy seed after thee.* Gene.12.

FALSI LOQ VVS. What be the causes of our temptations, and falling awaie from God?

VER I LOQ VVS. There be two thise causes.

Rom.5.

Jacob.1.

Galat.5.

John.13.

## The Confutacion of Follie.

causes. First, mans imbecillitie and weakness, because by Adam we are all sinners, and haue of him the inclination to do enill. And the apostle saith: *v nusquaque dum tentatur a propria concupiscentia abstrahit & inescatur: Euerie one, when he is tempted, he is drawne awaie, and entisled of his owne concupiscentie.* Then sinne groweth consequentlie: first by suggestion, next by consent of our spirit, and last of all by the pleasure that our flesh taketh to fulfill that suggestion and consent. Then we fulfill our lewd desires with greedinesse, contrarie to the mind of the apostle which saith: *Desideria carnis non perficietis: Ye shall not fulfill the lusts of the flesh.*

Secondlie, the diuell intiseth vs by innumerable meanes secretlie to commit much wickednes; yea, and that some time against nature: as Medea by temptation killed hir owne children. Sodome, Gomorrha, Adama, Sebim, and Segor sinned against nature; and also Iudas in betraienge Christ his redeemer, of whom the euangelist saith: *Diabolus in Iudon post sumptum offulam ingressus est: The diuell entred into Iudas, after that he had receiued the sop.* So the diuell still letteh our right judgement, in the vnderstanding of the doctrine necessary for our salvation, he putteth darknesse into our

our harts, & confirmeth errors in our minds, wherefore S. Peter saith: *Diabolus circuit nos,* 1.Pet.5. *quarens quem deuoret: The diuell goeth about vs, seeking whom he may deuoure, and syredeth abrode such nets of temptations and vi- cies alwaies, as he perceiueþ vs to be most ad- dicted and giuen vnto.*

F A L S I L. What ought christian men to do, when the sting of sinne and worme of con- science doth bite them?

V E R I L. First, they must in no case des- paire, as though they were not written in the scroll of the living. And although we be most sinfull all the whole packe of vs in deed: yet we must learne of the apostle to saie: *Ex- Rom. 5. superat gratia super peccatum: Grace is more ab- boundant than sinne,* we must confesse our sinnes, and be trulie repentant for them, then may we, *Cum fiducia ad thronum gratie accedere: Hebr. 4. Drawe nere to the throne of grace, with hope and confidence in him that is the onelie propitiacion and obteiner of mercie for them all that be such.* We must set before vs the exam- ple of such as truelie repented, as Manasses, Marie Magdalene, Peter, and the theefe vpon the croesse: we must fullie persuade our selues to be predestinate and elected to saluation, if we assent to the word of God, and beleene the gospell:

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gospell : according to this saieng : *Quos elegit, hos & vocauit: Whom he hath chosen, those hath he also called.*

Matt.18.

2 **P**erit, we must thinke that the commandement of God is alwates immutable, how that we must beleue the sonne of God which saith : *It is not the will of your father which is in heauen : ut pereat unus de pusillis istis: That one of these little ones should perish.*

Matt.11.  
Esai.53.

3 **T**hirdlie, we must thinke that the commandement of doing repentance is uniuersall, and the promises therunto annexed be likewise uniuersall, and includeth all people, as : *Venite ad me omnes: Come unto me all ye. And againe, Delicta omnium nostrum tulit: He hath borne all our sinnes.* Thus haue the seruants of God alwaises wrestled with sin, that the pricking thereof should not perse them to death. Thus did the woman the Cananite, which acknowledged hir selfe unworthe of Christ's benefits, obteine grace and mercie by faith, and constancie in hir intuocation and p[re]ayer.

**F A L S I L.** The diuell dooth miracles and strange works, what difference therefore is there betweene true miracles and false ?

**V E R I L.** There is a three double difference. The first is taken of the substance of miracles, because that the diuell truelie can not

not imitate or followe the true miracles, or the  
miracles of the church: as to raise vp the dead  
to life againe, to let the course of the sun, to stop  
the course of clouds, and to make the barren to  
beare children.

The second difference may be taken of the  
accident, that is to wit, in confirmation of  
false worshippings, and false doctrine, as the  
miracles which were done among the gentils  
and papists were done of the diuell, for the  
confirmation of idolatrie, and false worship-  
ping, as the invocation and prauer to the dead,  
contrarie to the expresse word of God, saing;  
Thou shalt haue none other gods but me. And Exod.20.  
this rule is alwaies immutable to be obser-  
ued: that we must beleue no miracle done con-  
trarie to the expresse word of God. Also, Thou Deut.18.  
shalt not enquire the truth of the dead.

The third difference is, that the miracles in  
the church doe repell and cast out the diuell, whe-  
ther he will or no; as Christ did cast out the dum  
diuell, and afterward the dum spake, & the peo-  
ple maruelled, she like he did other times also.

F A L S I L. Can the holie and elect people of  
God fall, and lese the Holie-ghost, their faith,  
grace of God, and be damned?

V E R I L. No, they cannot, for our saviour  
Christ hath said; Except those daies (of trouble) Matth.13.4  
should be shortened, no flesh (that is, no man)  
should

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should be saued : but for the sake of the elect  
 those daies shalbe shortned. And againe, False  
 chriscts and false prophets shall arise, and shall  
 give great signes and wonders, insomuch that  
 (if it were possible) the verie elect shalld be  
 brought into erro: By these words it appea-  
 reth manifestlie, that God in mercifull pro-  
 dence will shorthen the daies of trouble that  
 shall be towards the end of the world, because  
 his elected and holie people may not there-  
 by be brought to euerlasting destruction : and  
 that it is not possible for them to be so brought  
 into erro: by false chriscts, and false prophets,  
 that they should by erro: be brought into euer-  
 lasting damnation. And S. Paule hath wri-  
 ten thus to the Corinthians; God is faithfull,  
 and will not suffer you to be tempted aboue  
 your power, but euuen in the midst of the tem-  
 ptation he will make a waie, that you may be  
 able to beare it. And againe to the Romans;  
 Who will laye any thing to the charge of Gods  
 elect: And againe to Timothe: The firme foun-  
 dation of God standeth stedfastlie, having this  
 stalle; God knoweth who be his. But least this  
 doctrine should encourage any man to lead a  
 carelesse life, the apostle saith in the next sen-  
 tence; Let euerie one that calleth vpon the  
 name of the Lord, depart from iniquitie. And  
 to the Romans, There is no condemnation to  
 them

1. Cor. 10.

Rom. 8.

2. Tim. 1.

them that be in Christ Jesus, which walke not  
after the flesh. And to the Ephesians the apo-<sup>Eph.4.</sup>  
stle, False saith; Graue not the holie spirit of GOD,  
and shal-  
in whom you are sealed against the daie of re-  
such that  
hemption. Our care is to live without sinne,  
ould be  
according to the exhortation of th' apostle Iohn,<sup>1. Ioh.2.</sup>  
appea-  
ppy little babes, I write these words to you,  
ll prom-  
that you should not sinne: but if any man do  
ble ause  
sin, we haue an aduocate with the father, even  
t there-  
Jesus Christ the righteous, and he is the propi-  
n: and  
tation for our sins. Gods electe do sinne (as  
brought  
the wise man saith) verie often: but they rise  
prophets,  
againe by repentance. The righteous person  
no euer-  
fall downe headlong into mis-  
hief.

Prou. 14.

**F A L S I L.** The elect people are alwaies be-  
loved of God: therefore they cannot fall.

**V E R I L.** The elect people are indeed be-  
loved of God, and so beloued, that nothing can se-  
parate them from his loue. As the apostle wri-<sup>Rom.8.</sup>  
teth; I am sure that neither death, neither life,  
neither angels, neither principalities, neither  
powers, neither things present, nor things to  
come, neither fortitude, neither hight, neither  
depth, neither any other creature can sepa-  
rate vs from the loue of God, which is in Christ  
Jesus our Lord. But yet they may and do fall  
as Salomon saith, and being downe they rise  
Prou. 14.  
againe,

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againe, being lifted vp by that louing Father, from whose loue their often and horriblie fali cannot separate them. For so God loued the world (that is, his elect in the world) that he gaue his onlie begotten son, that all that beleue in him shuld not perish, but haue everlasting life.

F A L S I L. Tell me, what is blasphemie, and whether the sinne therof be remissible and pardonable, or no?

*Blasphemare, est maledicere ac male precari alios, per nomen seu inuocati- onem Dei.*

V E R I L. Blasphemie is a sinne against the Holie-ghost: a cursing and reproaching, commonlie referred vnto the despite of G D D: when one knowing and willinglie would abominate and make void the power of God, and withstand the truth that a man knoweth; as the Phariseis reviled & rejected Christ, oppugning the truth manifested vnto them by the testimonies of God, and attributed the works of Christ to the diuell; and to take vpon him about the might of God, as Pharaos, Senacherib, and Holophernes did. And touching pardon thereof, I answer by distinction, that they are forgiuen which sinne therein by ignorance, and afterward truelie repent them thereof, as S. Paule did, which saith, that he was a blasphemer, but yet he receiued mercy & forgiuenes of his sinne; because he persecuted the congregatiōn of G D D ignorantlie. And this is a generall rule, euer inviolable to be obserued.

*Math.12.*  
*Marc.3.*  
*Luc.11.*  
*Exod.10.*

*1.Tim.1.*

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*venite ad me omnes, qui laboratis: Come unto me* Matth. 11.

*all ye that are beaten laden with the burthen*  
*of sinne, &c: vnde ergo dicit Dominus: As sure as I*  
*live (saith the Lord,) I will not haue the death*  
Eze. 18.33.  
1.Tim. 2.  
Rom. 5.

*of a sinner, but rather that he should convert*  
*and live. And that God would haue all men*  
*to be saved. Againe: Gratia exuberat super deli-*  
*ctio: Grace is more abundant than sinne.*  
*We must deeme of the will of God according*  
*to these sayings of scripture and promises;*  
*and not after our owne opinions, or according*  
*to the omnipotencie of God, which although he*  
*can condemne some, and can save other some,*  
*yet he onelie saueth those that undoubtedly*  
*believe the voice of his onelie Sonne Jesus,*  
*and condemnesth them that striue against*  
*him, and withstand his divine calling of*  
*them, persevering still in their blasphemies, as*  
*the apostle saith: Nolite errare, non enim idololatria,*  
*magia, homicide, &c. We ye not deceived for nei-*  
*ther idolaters, whoremongers, mankillers,*  
*neither theives, neither the couetous, nor*  
*swynkards, neither cursed speakers, nor pil-*  
*lers and pollers shall inherit the kingdome*  
*of heaven. And there is no sinne so great and*  
*horrible, but that the death of Christ, the onelie*  
*sonne of God, is a sufficient price and redemp-*

1. Cor. 6.

*tion thereof. As the holie apostle saith; Ipecc*  
1.John. 2.

*Q. 111*

*F. J.*

*Pr-*

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*propitiatio pro peccatis nostris: He is the obteining truth of mercie for our sinnes, and not for our sins teacher. onelie, but for all the sinnes that ever were made. Shall be done in the whole world, from the first heretic Adam to the last man, if we our selves least. not the benefit of his passion, death, resurrection, and ascension, by our owne wilfull contempt and disobedience.*

F A L S I L. No man ought to praise himselfe,

John.8. Christ praised himselfe, when he said, Which of you can reprove me of sinne?

Therefore Christ did not well.

V E R I L. I answer unto the maior by distinction. No man ought to praise himselfe, that is to wit, for his owne righteouesnesse, or for his owne private vertues, except it be so that euerie one ought to keepe a god conscience before all men, according to the sayeng of the apostle: *Hac est gloriatio nostra, testimonium conscientiae nostre: This is our reioysing, even the testimonie of our conscience.* And S. Augustine saith: *Bona conscientia mihi opus est, propter me ipsum, scilicet coram Deo; bona fama propter proximum: I haue need of a god conscience for my selfe, that is before God; I haue need of a god name, for my neighbour.* But the teacher of the congregation of God ought to boast of the truth

truth and certaintie of his doctrine, that he teacheth no foolish vanities, nor is a false prophet. So Christ boasteth here, of the truth and veritie of his doctrine, saing: *Quis arguer me super eato? Who can reproove me of sinne?* That John.8. is of error in my doctrine, or of anie false opinion. Which thing when the Iewes could not do, yet notwithstanding they accused Christ without cause, reprooved, and persecuted his doctrine, which is the verie boice and commandement of almighty God the heauenlie father.

F A L S I L. I have heard of Neuters in religion: I pray you tell me what are they?

V E R I L. Neuters are epicures, scorneres and contemnners of the true religion and heauenlie doctrine, and there are found too manie such now a daies, which are of no religion; and such forre not whether there be anie seruynge of God or no, so that they may liue in solitie, and feed the humor of their lewd lusts and concupiscence. Of whom Christ speakeith thus: *Qui non est mecum, contra me est.* He that is not with me, is against me; and he that doth not gather with me, scattereth abroad. Contrariwise, there be some that be weake, which do not scorne at religion, but yet for feare they do not profess the true doctrine, but fall by scaultie;

Luc.11.

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Rom.14.

and would happie learne, if they were better taught , of whom the holie apostle speakeyn thus: *Infirmum in fide affionite: Take him vnto you, that is weake in faith, that is to say, helpe and aid him, that he may increase further in faith.* And the apostles themselves were fraile and weake , before they had receiued the gift of the Holie-ghost : wherfore they prayed; *Domine adauge nobis fidem: Lord increase our faith.* So likewise God received Darius to repentance , which cast awaite Daniel to be stroied of the lions , because he knew not that Daniel was innocent and guiltlesse in the crime that was laid against him; wherfore the kings sinne therein was committed by ignorance.

Dan.6.

**F A L S I L.** What is Christian religion: and howe manie parts be there of religion?

Parts of religion.

**V E R I L.** Christian religion is the true worshipping of God , and keeping of his commandements . There be fourte parts thereof. Obedience , which the lawe of God commandeth; faith , which the gospell requireth ; piaier, and sacraments , which Christ hath ordeneed, and left vnto his church , there to be used vntill his second comming to iudgement.

**F A L S I L.** I haue heard some to haue borne doubtfull of Christes descension into hell, but

tell

tell me what thinke you thereof?

VER 1 L. I thinke it is lamentable, that curios heads should spread such a schisme, and put such error into the minds of men simple and unlettered. And I beleue that as Christ in his bodie descended into the bowels of the earth, so his soule seuered from the bo-  
die, he descended into hell. And after the same sort, he kept his promise with the theefe vpon the crosse, when he said: *Hodie mecum eris in pa-  
radiso; To date thou shalt be with me in para-  
dise.* Although his bodie was committed to the grane, yet was his soule, his power, and his Godhead in paradise, & wheresoeuer else it pleased himselfe to be. Therefore, there be some that affirme that he descended into hell three waies: in power, spirit, and person. In power, when the vail of the temple did rent; in spi-  
rit, when he said, *Tristis est anima mea usque ad  
martem:* My soule is heauie enen to the death; and in person, when he was laid in the grane.

Matth. 26.

F A L S I L. Christ saith: If a man keepe my sayings, he shall never see death. But no man doth keepe the word of Christ, because it is impossible to satisfie the lawe of God, through our corrupt nature. Therefore no man doeth live by keeping the word of Christ, and by a consequent, Christs promise is impossible, ab-

John. 3.

F. 14. S. 10.

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surd, and vaine.

Leuit.18.  
Deut.15.

Rom.8.

VERIL. I dethe the minde, because Christ speaketh here not properlie of the lawe, which requireth perfect obedience, as it is said: *Qui facit legem, viuet in ea.* He that fulfileth the lawe shall live therby: but of the Gospell, which is a free promise of remission of our sinnes, the gift of rightewhies, and of eternall life, in faith, for Christ, and by Christ, the son of God our mediator, and redeemer. And they dwelle serue the Gospell and keepe the word of Christ which assent and agree to the promise of God touching his mercie, and dwelle begin a new obedience, as Marie Magdalene, Zachee, the théeſe vpon the gibbet, Paule, and ſuch other truelie repentaſt did: all which receiued his giuenelle of theſe ſinnes, according to this paſſe of Christ, and did not ſee death; that is, they taſted not of the horrors of death, though the remnant of ſlauie (to wit) naturall weake neſſe did ſtill hang vpon them, whereby they fell ſometime into eternall or actuall ſin, but they repented, asked forgiuenes, & believed in Christ according to this ſaying: *Nulla eſt condenratio his, qui in ſiſi ſunt in Iesu Christo, qui non ſe- cundum carnem viuent, ſed ſecondū ſpiri- tū: There is no condenmation for them that be grau- flied in Christ Iesu, which liue not according to the flesh,*

flesh, but according to the spirit. So the apostles also did keepe the word of Christ, as Christ himselfe saith: *Tu erant, & misi dedisti eos, & ser-* John.17. *norem tuum seruabant.* They were thine (O father) and thou gauest them me, and they haue kept thy word: that is as much to saie as, They had the beginning of their faith of me, and new obedience, although there were in them much infirmitie, darkenesse, and doubtfulnes; and their faith verie feeble, as they themselves did testifie, saying: *Domine adauge nobis fidem.* Luke.17. Lord increase our faith.

F A L S I L. Is it not latostill to give men thanks, sith we receiue benefits of them?

V E R I L. Whatsoeuer benefits and goodnesse men do to vs, we ought to account them received of G D D, because he alone in verie deid doth give vs them, by the ministerie of men, which are second meanes and instrumentall causes thereto; so that our thankfulness redonndeth to the glorie of God, the true and final end of all our actions or doings. 1. Cor.12. 2. Cor.9. Matt.5. 1. Pet.4.

F A L S I L. The gentiles knew the power of God, Christ is the power of God, therefore the gentiles knew the power of Christ; and by a consequent, the gentiles are saved.

V E R I L. I denie the consequent, because there is a double power of God, that is to wit;

*If. iiiij.* *there*

Gods double power.

there is one power of his creation described in the lawe, and this power onlie did the Gentiles knowe, without the promise of the mediation, how that God requireth righteousness, and punishmenteth the unrighteous. And there is another power of salvation by Christ the son of God, which is two waies called the power of the father, first naturall, and next of salvation. For although the sonne was with the father, yet the scripture speaketh of him that he is God and man, which was sent into the world for this purpose, that he should be the propitiator, or obteiner of mercie, and the quickener of mankind. Therefore there was a farre other and greater light of the knowledge of God and faith in Abraham, than there was in Cicero, Plato, and Xenophon, &c.

F A L S I L. What is it to keepe the word of Christ?

V E R I L. It is not to keepe his testament safe in our bosome, or in our chests: but it is certainlie to determine in our faith, that God is reconciled and at peace with vs, and that our sinnes are frelie forgiuen vs for his sonne Christes sake, and that righteousness is imputed unto vs by him, whereby we haue eternall life, and also do beginne a new obedience, without the which no man can haue the true

true faith, as the apostle saith: *Militia bonum 1.Tim.1.*  
*militiam, retinens fidem & bonam conscientiam:*  
 Fight a good fight, keeping the faith, and a  
 god conscience.

FALSIL. Tell me, what is it never to see John.8.  
 death, nor to taste of him, as Christ saith?

VERIL. It is, not to seele the sorrowes of  
 death, and of hell, whereof the psalmist saith:  
*Circundederunt me dolores mortis, & dolores infer-*  
*ni inuenierunt me: The sorrowes of death haue Psalm.17.*  
 compassed me round about, and the paines of  
 hell haue gotten hold on me. Those that are  
 quickened in their faith, do not see nor taste of  
 such sorrowes: *Quia pacem habent cum Deo per si-*  
*dem: Because they are at peace with God the Rom.5.*  
 rough faith.

FALSIL. Wherein ought a man to take  
 comfort in the time of his persecution? John.8.

VERIL. In the example of Christ, at whom  
 the Jewes did cast stones, but Christ escaped  
 from the hands of his enimies, without anie  
 harme. First, bicause the time of his passion  
 appointed of God his father from the begin-  
 ning was not yet come. Next, bicause that  
 the Messias or the saviour ought not to die  
 with anie kind of death, but by hanging on Deuest.  
 the tree of the crosse, as it is said: *Maledictus Gala.3.*  
*pro nobis factus est: He is made accursed for vs. 1.Cor.15.*

FALSIL.

1. Cor. 15.

F A L S I L. Saint Paule saith, that in the later date, the sonne will deliver vp the kingdome to God the father,

Luke. 1.

Therefore, the kingdome of Christ shall not be everlasting, as the angell said it shoulde be.

V E R I L. In this place S. Paule speaketh of the kingdome of Christ in this world, therby he gathereth together his church and perserueth it against his enimies. This kingdome of Christes truelie shall end in the last daie, and then he will present his church before his father, who together with the sonne and the Holie-ghost shall be all in all.

Exod. 12.

F A L S I L O Q V V S. When did the Jewes offer vp their pascall, or figuratiue lambe?

V E R I L O Q V V S. Euer in the first meshe of the yeare, which is March with vs, vp on the twelfe daie in the vernall equinoctium, which lambe signified Christ, whose death is called sinne; as the apostle saith: *Peccato damnauit peccatum in carne:* By sinne he damned sinne in the flesh, when he was offered vp once suffcientlie for our sinnes. No sacrifice then is left vs after the death of Christ, but the sacrifice of righteousness, and of thanks giuing. Further, as the Jewes were wont to offer vp lambes in their ordinarie sacrifices, and euer one lambe at Easter: so Christ is our pascall lambe

Rom. 8.

Hebr. 10.  
Hebr. 8.Psalm. 4.  
Psalm. 50.

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lamb, as it is said: *Ecce agnus Dei, qui tollit peccata mundi.* Behold the lamb of God, that taketh away the sins of the world. The Jewes kept this ceremonie about 1540. yeares. For there are so manie yeares from their comming out of Aegypt, to the yeare of the passion & resurrection of Christ, after which time the ceremonie of eating the pascall or typicall lamb ceased.

F A L S I L. No man is iustified by onelie knowledge, as the diuell is not iust, nor saved, although there be excellent knowledge in him, Therefore, it is not rightlie said, The knowledge of God shall iustifie man.

V E R I L. I answer to the antecedent. It is a figure of speach: for the Hebrews in their words of knowing, do comprehend the effect: as in this sayeng: *Non it via Domini in formam.* The Lord knoweth the waie of the righteous, that is to saye, The Lord considereth & regardeth their waie. Also, knowledge here doth signifye light in our minds; next, the motion of our heart, or the trust of our mind resting on God the father, through Christ the onelie mediator, betwene God & man. The diuell and the wicked people haue not this trust & confidence in God, bicause they do not apprehend and take hold on the forme of God by faith, neither do they comfort themselves by his benefites,

1. Tim. 2.  
Hebr. 4.7.8.

9.12.  
1. John. 2.  
Ephel. 3.  
Rom. 5.8.  
John. 15.

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benefits, in the time of fearefulness of death and  
stone; for it is thus said of the devils: *Dam-  
nes credunt & contremiscunt*: The devils be-  
lieue and tremble.

Jacob.2.

Esaie.53.

Autgov.

March.11.

Rom.3.

Rom.10.

2.Ioh.2.

F A L S I L. Esaie saith of Christ, that he did  
bear the sinnes of man.

Therefore, he did not bear the sinnes of all.  
And by a consequent, Christes death is not  
a sufficient sacrifice for all men, and God hath  
a scroll of those that be elected to eternal  
life, for which onlie the sonne of God died.

V E R I L. I denie the consequent. For the  
promise of the gospell is universall, as Christ  
saith; *Venito ad me omnes, qui laboratis*: Com-  
unto me all ye that labour. S. Paule saith:  
*Non est distinctio*: There is no difference. I  
gaine: *Dens est dimes in omnes*: God is rich to-  
wards all. Therefore the prophet maketh no  
distinction touching the benefits of Christ his  
death, which is anableable and sufficient for  
all men, as the apostle saith: *Ei ipsi est propria-  
tio pro peccatis totius mundi*: And he is the propria-  
tiation, and the obtainement of mercie for the  
sinnes of all the whole world: but touching the  
men themselves, whereof some apprehend the  
benefits of Christ by faith, and other some wil-  
linglie reject and cast awaie the same from  
them, so that they themselves be the causers  
to

to themselves of their owne damnation, making Christes death rather to serue to their damnation, than to their salvation by their disobedience, and lacke of faith, as it appereth by them in the parable that were bidden to Matth. 22, the mariage, and yet they would not come. Others expound this word [ manie ] for all mankind, as here is the like : *Hic calix est nouis testamenti, qui pro vobis, & pro multis effunditur in remissionem peccatorum :* This cup is of the new testament, which is shed for you and for manie (that is) for all, for the forgiuenes of sinnes.

F A L S I L. Died Christ (I praye you tell me) then for all men, or no ?

V E R I L. No. Christ died for none, but for John. 3. such as late hold on him by a littelit faith, and Act. 13. as for infidels, blasphemers, obstinate sinners, and all such as take pleasure to persevere and continue wilfullit and græditie in wickednes, contrarie to their owne conscience, contemptuouslie casting (as it were) Gods mercies from them, his death truelie shall be to them death, and not life.

F A L S I L. He that is dead (saith S. Paule) Rom. 5. is iustified from sinne,

Judas is dead,

Therefore he is iustified, and by a consequent is righteous.

V E R I L.

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Hebr. 5.

Matt. 26.

VERIL. I denie the consequent. First, because there is an unlikenesse in the example. For Christ (of whom the apostle speaketh here) died innocentlie and willinglie, as it is written: *Voluntate eius sanctificari sumus*: We are sanctified by his will. He praied for vs with teares, *Et exauditus est propter reverentiam*: And was heard for his reverence or willing obedience. But Iudas and all other wicked doodie unwillinglie, and against their wils, by the compulsion of sathan, with fretting and repining against God. Christ truchie perceiued and felte (as it were) a strugling and wresling in his flesh, like as he saith: *Spiritus est promptus, caro autem insurgens*: The spirit is willing, but the flesh is fraile: yet notwithstanding he fretted not, nor was angrie with God; as were Iudas, Saule, and Caine: but willinglie made himselfe obedient to his fathers will, as he himselfe confessed: *Non voluntas mea, sed tua fia*: Not my will, but thine (oh father) be fulfilled. Againe, it is written: *Oblatus est, quia volunt*: He was offered vp, because he would willinglie. And so the saints of God, as Iohn, Paule, Peter, and such others, were obedient to the will of God, in their death, and crosse; but yet their will and obedience was farre otherwaies, & differing from the will of the sonne of

of God, as Christ himselfe said to Peter: *Ali-  
mene cinger, & ducet quo non vis*: Another shall Iohn.11. gift thee, and lead thee whither thou wouldest not. Further, all saints also are sinners and trespassers, and therefore their obedience is no merit or desert sufficient to purchase either their owne righteousness, or anie other mans: as the obedience of Christ is a sufficient merit or desert for to worke the righteousness of all the true fauful people dispersed through the whole world, vpon the face of the earth wheresoever.

F A L S I L. What is that which we do call the propitiation of sinnes?

V E R I L. It is the death of the sonne of God, which in Greeke is *λύτρον*, a satisfaction and a sacrifice for the sins of mankind. Thereforse it comprehendeth both the cause efficient promeriting for vs the forgiuenes of our sins, and the effect, which is the reconciliation of vs with God, and the gift of eternall life.

F A L S I L. We are the sweet bread (as 1.Cor.5. St. Paule saith) therfore we need not to be purged.

V E R I L. I answer by distinction, we are indeed the sweet bread by imputation, and inchoation, but not in perfection. Thereforse it is necessarie that we alwaies increase

in new obedience , as the prophets , Christ, and the apostles do still crie vnto vs, saienç:  
*Agite penitentiam* : Repent, repent ; and our  
 sinne therefore is not imputed to vs , bicaus  
 Christ is offered vp for vs , *Et delectu chrysopha-  
 phum aduersus nos scriptum* : And hath put out the  
 hand writing that was written against vs,  
 and hath fastened it to his crosse , whereby he  
 hath wiped awaie our sinnes . The thorn  
 hanging with Christ vpon the crosse is a suffi-  
 cient testimonie thereof . And further , S.  
 Paule saith : *Exuite veterem hominem, & indu-  
 noum* : Put off the old man , and put on the  
 new man .

F A L S I L . What vse and fruit haue we  
 Christians of the resurrection of Christ ?

V E R I L . We haue our iustification . For  
 God doth forgiue vs our sinnes for Christes  
 sake , which died for vs , and rose againe for our  
 iustification , and reckoneth vs righteous ,  
 though the remnant of sinne still hangeth on  
 vs , as S. Paule saith : *Christus traditus est in mor-  
 tem propter peccata nostra, & resurrexit propter iu-  
 stificationem nostram* : Christ was put to death  
 for our sinnes , and rose againe for our iustifi-  
 cation , that is to saye , Christes death is a satis-  
 faction for our sinnes , whereby the wrath of  
 God the father is pacified , and by Christes  
 resur-

resurrection, the righteousnesse of Christ is imputed unto vs, which is begunne in vs here in this world, and finished and perfected with eternall life in the world to come. Whereby Ieremie calleth Christ our iustification. And Ierem.33. Christ himselfe speaketh of this righteousness in Oseas, where as it is said: *O mors ero mors tua, mors tua ero inferne*: O mors tua ero inferne: *Oh death I will be thy death, oh hell I will be thy destruction*; that is to saie: I will destroie and abolish death and hell, in such sort that they shall not anie moze be able to hurt me, nor my church or congre- gation from henceforth.

F A L S I L. Whie did there manie others Matt.27. rise with Christ after his passion, as the euangelists do make mention, and came into the holie citie?

V E R I L. To the end that we should be This was a figure of the resur- rection.  
leeue, that Christ would raise vp his whole church in the latter daie, and that his church should haue eternall saluation, wherein the faithfull shall enioie the fruition and the sight of God, with the most sweete loue of him, during all eternitie; the beginning of whiche state of life is perceived and knolwone in the resurrection of Christ, that we should not be doubtfull of the remainder of another and better life, after our temporall death in this world,

world, and that at the generall resurrection, all, both the quicke and dead, shall be rewar-  
ded according to their works done here in  
this world, good or evill.

F A L S I L. He that calleth vpon one God,  
the maker of heauen and earth, calleth vpon  
the true God,

The Turkes and Jewes call vpon one  
God, the maker of heauen and earth,

Therefore they call vpon the true God.

V E R I L. I denie the minor. For the  
Turkes and Jewes calling vpon one God,  
they denie him to be the true God, the maker  
of all things, which is the father of our Lord  
Jesus Christ. Therefore they call vpon an  
idoll, and not vpon the true God. Further,  
they cannot be certeine by hearesake; first,  
because they haue no promise; next, because  
they reject, and (as it were) cast from them the  
sonne of God, the mediatour, cruellie blas-  
phemie him, and tyrannouslie persecute him in  
the members of his church, and chosen vessels  
to salvation.

F A L S I L. What is the finall end of Christ  
incarnation?

V E R I L. It is to beeome a sacrifice for  
his church, and that he might be present with  
hir, quicken hir by the gift of the Holie-ghost,  
and

The infi-  
delz call  
not vpon  
the true  
God.

and might raise vs vp unto eternall life. Ther-  
fore the sonne of God is not onelie a redeemer  
reconciling vs to his father by the merit of  
his death, but he is a saviour in effect, whereby *Esiae.7.*  
he is called Emanuell, that is to say, God with *Math.1.*  
vs. And the prophet saith, *Christ standeth: Pro Dani.13.*  
*filius populi, propugnans eos: For to defend the chil-  
dren of the people.*

**FALSILOQVVS.** *For how manie cau-  
ses is the church of God subiect to the crosse of  
afflictions?*

**VERILOQVVS.** *There be sixe causes  
of the churches afflictions. The first cause is  
common, and pertinent to all men, that is to  
wit, sinne, or the corruption of nature, follow-  
ing the fall of our first parents, and spred a-  
broad by generation into all their posterite.  
And of this cause it was said: *In quacunque die Gene.3.  
comederis, morte morieris: Whensocuer thou doest  
eate of the tree, thou shalt die the death.* And  
againe: *Per unum hominem peccatum in mundum Rom.5.  
intravit, & per peccatum mors: By one man sinne  
came into the world, and by sinne came death.* The philosophers make will and matter the  
cause of sickenesse and of death, as the sub-  
stance of an apple is the cause of his putrifac-  
tion. But these are not the principall causes.  
The principall and cheefe cause of sickenesse  
G.ij. and*

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and death, is sinne, for the which mans natura  
is subiect to corruption and death.

2 And the second cause truelie, whiche the churche  
or congregation of God is more subiect to the  
crosse and miserie than other men are, is the  
diuell, whiche because he hateth God, he inua-  
deth his churche the more grievouslie than an  
other companie.

3 The third cause is, because God would haue  
his wrath against sinne to be perceived and  
knowne; whiche the wicked companie and the  
epicurean sort doo securelie contemne and  
scoffe at.

4 The fourth cause is, for that the churche hath  
also hit sinnes, which must be mortified by the  
crosse of afflictions.

5 The fift is, because God would haue our af-  
flictions to be the testimonies of his presence  
in his churche, when he deliuereth vs by his di-  
vine power.

6 The fift cause is, that we shold be certeine  
that there remaineth another iudgement, in  
the whiche the godlie that haue beene afflicted in  
this life, as Iohn the baptist and Paule with o-  
thers shall be rewarded; and the wicked, as  
Herod, Nero, and such other shall be punished  
with eternall death: bicause it is impossible,  
that the godlie people shold be alwaies in mi-  
scerie,

serie, and the wicked contrariwise should be still in pleasure.

F A L S I L. Whie dooth Christ call the diuell, Iohn.16. the prince of the world?

V E R I L. He doth not call him so, in respect that he is the maker and the guider of the world, which is the onelie worke of God; but because he doth beare rule in worldlie men, and such as are not new borne, which securelie give themselves ouer to sinne, whom the diuell leadeth whither it listeth him, according to his will and pleasure, holding them still to be his bondslaues, captiues, and thralles, as long as they liue licentiouslie. The holie apostle also calleth him the gouernour of such liuers,

Ephe.2. saien: *Pe walked in time past according to the course of this world: Ac iuxta principem, cui potestas est aeru, qui est spiritus nunc agens in filijs contumacibus:* And after the gouernour that ruleth in the aier, the spirit that now worketh in the children of unbeliefe and disobedience.

F A L S I L. What dooth Christ meane by the Iohn.16. world, in the gospell?

V E R I L. He meaneth worldlie and carnall men, whiche fallie and wickedlie iudge of Christ, and of the doctrine of his church, of whom there be fourre sorte. First, the mighty men of power iudge the doctrine of the gospell

C.ij. pell

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pell to be *seditionem*, seditionis.

The wise men of the world suppose it to be  
*stultitiam, foolishnesse.*

The iusticiaries accompt it to be *blasphemiam in Deum*, blasphemie against God.

The Epicures doo esteeme the gospell to be  
*Anilem fabulam commentationem*, an old wiues fai-  
ned fable; as for example: The sole said in his  
heart, *Non est Deus: There is no God.* And the  
first psalme calleth such persons, *Derisores, scor-  
niers.* Thus we see that these fourre kind of peo-  
ple; mightie men of power; worldie wise-  
men; iusticiaries, that is, such as suppose they  
can make themselues righteous in the sight of  
God, by the merit of their owne workes; and  
Epicures, which do make *summum bonum*, their  
cheese felicitie, to be in all voluptuous, carnall,  
and licentious living, with greedines thereof,  
beleeuing as the Saduces did, that after our  
death there is no part of man remaining.  
These fourre sorts are taken for the world, in  
the scriptures of God.

F A L S I L. God doth not heare sinners,  
All men are sinners,  
God therefore doth heare no man.

V E R I L. I will answer by distinction:  
first vnto the major, God doth not heare sin-  
ners, that is; such sinners as do not repent.

Again,

Againe, to the minoz: All men are sinners in respect of their corrupt nature, but such as doo repente, that is to wit, such as acknowledge their sinnes, convert from them, and lie unto God for the mediatours sake, and haue not againe anie purpose of wickednesse in their minds, such certeinlie are heard of God, not for their owne worthinelle, but for Christes sake, as he himselfe saith: *Quaecunque petieritis* John.16. *patrem in nomine meo, dabit vobis.* Whatsoeuer ye shall aske the father in my name, he will give it you.

F A L S I L. Manie martyrs prayed to be delivered from tyrants, but they were not heard,

Therefore this promise of Christ: Whatsoeuer ye shall aske the father in my name, he will give it you, is not vniversallie true.

V E R I L. I answer to the antecedent by distinction. The things which we desire of God, are of two sorts. Some be spirituall, as the forgiuenesse of our sinnes, and the inheritance of eternall life, which are graunted vs, according to this sayeng: *Nolo mortem impy, sed ut consuetatu ac viuas.* I will not the death of a sinner, but that he should convert and live. Againe, *My shæpe heare my voice, Et ego do ei vitam eternam.* John.10. And I giue them eternall life.

C.iiiij. Other

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Other gifts of God are corporall, which he doth not freightwaie give them when we aske them, or not after that sort as we do aske them, because God will haue his church subiect to afflictions, and to shew hir obedience vnto him therein. Therefore corporall things are to be asked with the condition of the glorie of God, of our saluation, and the profit of our neighbour. And often times God giueth not that that we aske, but that which is much better than that we aske: because we haue not the perfect knowledge, to aske such gifts as are most requisite and necessarie for vs. As it well appeareth by the answer that Christ made vnto the mother of Zebedeis children, which would haue hir two sonnes Iohn and Iames, to sit the one on his right hand, and the other on his left hand, in his kingdome, saing vnto them: *Nescitis quid petitis: Pe wot not what ye aske.*

Matt. 20.

F A L S I L. What is the kingdome of Christ?

V E R I L. The kingdome of Christ is to sit at the right hand of his eternall father, defending his church, prescrining the ministerie of his gospell, gathering together his congregation by the voice of his word, quickening the hearts of his faithfull people by the gift of

the

the Holie-ghost, and finallie raising them vp  
from death, and afterwards giuing them eter-  
nall life. And therefore he is called Emanuell, *Math.1.*  
that is, God with vs. And S. Paule speakest  
of the ascension of Christ, and of his spirituall  
kingdome out of the psalme : saing ; *He aſ Psalm.68.*  
cended on high, and led captiuitie captive, *Ephe.4.*  
that is to wit : he hath ouercome, and as it  
were caried awaite in a triumph, sinne, death,  
hell, and the diuell, his enimies and his chur-  
ches, whiche before held vs captiues ; and hath  
giuen gifts vnto men, as the Holie-ghost, pro-  
phets, apostles, euangelists, doctors, and pa-  
stor: for the edifieng of the saints, and is effec-  
tuall in them, euer preseruing his church.  
This is the spirituall kingdome of Christ, e-  
uen vnto the latter daie : and then this king-  
dome shall cease, as S. Paule saith : *Tunc tra-*  
*det regnum patri : Then he shall deliuer vp the* *1.Cor.15.*  
*kingdome to his father, that is to saie, this sp-*  
*rituall kingdome, whiche in his church is gathe-*  
*red together by the outward voice of his gos-*  
*pell, he alwaies preseruing and defending the*  
*same. And afterward, the father, the sonne, and*  
*the Holie-ghost, visiblie shall reigne together*  
*in their saints, and that kingdome then shall*  
*be for euer without end : *Quum Deus erit omnia* *1.Cor.15.**  
*in omnibus : When God shall be all in all. This*  
*is*

## The Confutation of Follie.

is, that kingdome which all true christians do hope to haue, earnestlie loke for, and daile praie for in the Lords praier, saieng: *Adiuuati regnum tuum: Thy kingdome come,* which is also in this world, by promoting and setting forth of his glorious word.

Matth. 6.

F A L S I L. Christ said, he prated not for his disciples, that is, for his church,

And S. Paule saith, that Christ still makes intercession for vs,

Therefore Christ and Paule are contrarie.

V E R I L. This saieng of Christ is not to be vnderstandinged exclusuelie, but comprehensiuelie. Because he doth not exclude himselfe, which saith: *Ego non solum oratus sum pro vobis, I will not onelie prate for you, but you also belieuing in me, shall prate, and you shall come vnto the father, which will heare you calling on him,* because you haue confidence and trust in mine intercession and merits.

Exod. 14.

F A L S I L. Must men prate in expresse words, or onelie in their thought, after the example of Moses?

V E R I L. No, but we must vse the recitall of words, because the Holie-ghost, and affect is stirred vp and kindled by the word, as Dauid song his psalmes not onelie in heart and spirit, but also with voice and musicall instrument.

ment. And so Christ prescribed a certeine forme of praleng to his disciples and church, Matth.6. saeng; Ye shall prate thus: Our father, &c.

FALSIL. Christ said to his disciples: Hitherto ye haue asked nothing in my name.

Therefore, the apostles did not truelie call Iohn.16. on Christ, neither were they heard before this time,

VERIL. Christ here speaketh of the crosses, corporall afflictions, and the necessaries of this world, which they had plentiouslie while Christ was present with them; therefore they trusting in his visible presence, did aske by Christ no corporall gifts of God, for that they thought with themselves they could lacke nothing as long as they had such a Lord & master present with them, which gaue them all things necessarie for this life, & alwaies defended them against their Iudaicall enemies and others, & finallie would giue them eternall life.

FALSIL. Christ maketh intercession for Rom.5. vs to his father,

The Holie-ghost also praieth for vs with un-speakable groanings,

What difference is there then, betwene the praiere of Christ and the Holie-ghost?

VERIL. I doo answer: that the Holie-ghost is not the inmediator betwene God and man,

## The Confutacion of Follie.

man, neither offereth he vp anie merit, or  
price of our redemption to the fathur. But the  
sonne is our mediatour and redēmer, because  
he hath pacified the wrath of his father. The  
Holie-ghosts praier is the inclining of our  
hearts by the voice of the gospell, with a cer-  
teine inward motion to invocation, and cal-  
ling vpon God, and helpeth all such as call vpon  
on him. The sonne of God offereth vp  $\lambda\acute{u}T\acute{e}o\acute{u}$ ,  
or the price of our redemption for vs, as Christ  
himselfe saith: *Ego meipsum sanctifico pro eis: I*  
*do sanctifie my selfe for them, that is as much*  
*to saie, as I die for them, and do pacifie the*  
*wrath of mine eternall fathur by the sacrifice*  
*of my death.*

John.17.

F A L S I L. The rich man that wore purple  
and silke, and banketted delicatelie, was  
damned,

Luc.16.

Therefore fine clothes, as silke and purple,  
with delicate fare, are naught, and damned  
things.

V E R I L. I denie the consequent: because  
it is the fallacie of the accident. For the rich  
man was not damned for his purple and  
silke, neither for his delicate fare, which in-  
deed are all the good creatures of God, and ma-  
nie god and godlie men haue well vsed the  
same, as Dauid, Salomon, and others. But first

first he was damned, for that he did abuse the  
same god gifts, to wit : he put his whole trust  
and confidence in those things, as though they  
should helpe and deliuer him in the daie of  
wrath and vengeance. Next he was damned  
for his securitie, and the contempt of God and  
his neighbour, whom he did not succour with  
his riches as he ought to do, therefore he was  
cast awaie from God, and damned, according  
as the holie apostle saith : *Iudicium absque mi-* Iacob. 2.  
*sericordia erit ei, qui misericordiam non prestiterit: He*  
*shall haue iudgement without mercie, which*  
*heleweth no mercie.* The same sinnes therefore  
were reigning in this rich man, which God re-  
prooved in the Sodomites, saing : *Peccatum so-* Ezech. 6.  
*domae, superbia, saturitas panis, prosperitas & otium,*  
*& manum pauperi non porrigebant: The sinne of*  
*Sodome, was pride, fulnesse of bread, prospe-*  
*ritie, and idlenesse, and they did not reach out*  
*their hands to the pore. These were the sinnes*  
*therefore the rich glutton was damned, and*  
*not his riches, god clothes, and delicate fare,*  
*which are the great blessings of God, and are*  
*to be vsed alwaies with thankes giuing, with-*  
*out anie offense.* For thus it is written of ri-  
ches : *Benedictio Domini diuites facit: The bles-* Prou. 10.  
*sing of the Lord maketh men rich. And out of*  
*all question, if men would followe Christes*  
pro-

## The Confutation of Follie.

proposition and rule, touching riches, where he saith: *Primum quærite regnum Dei, & iustitiam eius: First seeke ye the kingdome of God, and the righteousness thereof, and then all these other things, meaning thereby riches, and worldlie blessings, shall be giuen vnto you more easilie, and with the lesse trauell, because it is a small thing in the sight of the Lord, to make a poore man rich, and a rich man poore.*

The Stoiks  
argument.

F A L S I L. That thing is good, whiche maketh men god,

Riches do not make men god,  
Therefore riches are not god.

V E R I L. First I answer by distinction the maior. A god thing is twofold, morall and naturall: morall, which maketh god things, as vertues; and a naturall god thing, as riches, health, and honors. These do not make thing god, yet they are themselves the excellent and god gifts of God, which men oftentimes abuse to euill purpose, as did the rich man in the gospell to his owne destruction.

F A L S I L. What is ment in the scripture of God, by the bosome of Abraham?

V E R I L. Thereby is ment the gathering togither of them which are grafted into the promise of Abraham: into this companie (to wit) of the holie patriarchs, prophets, apostles, mat

## The Confutation of Follie.

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hathys, and saints, all they are caried by the  
angels of God, that depart out of this life in  
the true state of faith and saluation, because  
such cannot miscarrie, as do commit them-  
selves in sure confidence to the mercifull tu-  
ition of Christ.

F A L S I L. What is the cheefest thing,  
whereof euerie one ought to be most carefull  
during all his life time?

V E R I L. Euerie one ought to be most  
carefull; first, how he can be saued in the daie Math.16.  
of judgement, before Gods tribunall seate,  
and so to come to everlasting life; next, to  
live according to Gods holie will, during our  
life, whereby we shall receive an uncorrupti- 1.Pet.5.  
onable crowne in the end, when euerie man shall  
go to the reaping of that fruit whiche hath  
growne in this world.

F A L S I L. Are not all people discharged of Rom.8.  
their sinne, seeing that Christ hath payed the  
punishment due for them?

V E R I L. None are discharged from the John.3.  
paines which our sinnes deserue, sauing those Colos.2.  
that take hold vpon Christ and his mercies  
with a true faith.

F A L S I L. Lazarus is saued,  
Lazarus was a poore man, &c. Luke.16.  
Therefore pouertie deeth saueth, and by a  
con-

consequent, other good works also, so that we are not iustified and sauued by faith onely.

VERIL. I denie the consequent, for that there is a fallacie in the word, according that it is simple spoken. And the euangelist making mention of Lazarus pouertie, comprised therein all his obediencie, that is to saie, his repentance, his faith in the promised Messias his deliuerer, his patience, and other vertues, which were testimonies and signes of his Rom.3.4.5. faith. For we are iustified and sauued by faith onely, therefore, because faith taketh handes on Christ; not for anie merit or vertues of ours, which are too weake and beggerlie to baffle the wrath of God expressed in his lawe.

Luke.14.

FALSIL. Wherefore is God the father in the parable ment to be the rich man, which bas his ghests to supper?

Genesi.2.

VERIL. Because God hath made man after his owne image. Then next, because God doth loue man well being made after his image for Christes sake, which toke vpon him the massie lumpe of our flesh. And thirdlie, because man is, *Templum Dei*, the temple of God.

John.14.  
1.Cor. 6.

FALSIL. Such things as hinder and let the studie and loue of godlines, are euill, meet to be refused and reected,

Riches,

Riches, power, honours, and mariage do hinder and let the studie and loue of godlinesse, as in the parable of the gosspell,

Therefore they are euill, and to be refused of Christians.

VERIL. I denie the consequent, bicaus riches, power, honours, and mariage do not hinder and let the studie and loue of godlines onelie of themselves, or of their owne nature, but by an accident, that is to say, through the euill disposition of men, which preferre bodily gifts before heauenlie and eternall gifts. The abuse therefore of these things is reproved, and not the things themselves, which are the god gifts of God: and all the god gifts and creatures of God may be vsed, as meat, drinke, cloth, and so forth; yet not for pleasure, and vnto riot, but for necessitie, and that with thanks giving alwates, as Christ himselfe giveth vs in example, that he never brake bread, without the giuing of thanks. And the holie apostle also teacheth vs alwates to use *Gratitudinem actione*: The giuing of thanks.

Match.14.

Ephe.5.

FALSIL. What is the house of God and who are they that are called into it?

VERIL. The house of God, is the number of the elected people, or the church, or congregation, which is congregated or gathered together

V.j. gether

Act.14.

Esaie.49.

gether unto repentance, and to the knowledge of the truth in Christ; first by the prophets, next by John the baptist, thidde by Christ himselfe and his apostles: and there are some dailie called into that household, by the ministers of the church. But because the Jewes did not obie the calling of God, he rejected and refused them, as S. Paule saith: *Vobis oportebat primum loqui sermonem Dei: It was meet that the word of God should be first preached unto you: but seeing you put it from you, and thinke your selues unworthe of everlasting life; lo, we turne unto the gentiles: et enim nobis praecepit Dominus: For so the Law commanded us. Againe the prophet saith: Posui te in lucem gentium, ut sis salus mea, usque ad extremum terrae: I haue made thee the light of the gentiles, that thou maist be my health, to the end of the world.*

F A L S I L. Contrition, faith, and new obedience, are the three parts of repentance, but canst thou make me a severall description of these three particularlie?

Contrition. V E R I L. I can. Contrition is therfore a compunction and pricking in our conscience, rising and comming of the knowledge of the wrath of God against sinne and wickednesse, and a certeine sorrowe, for that we haue

lie.

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the knot, haue offendid God, as the prodigall sonne said to his fathur, when he did acknowledge his sinnes: *Pater peccavi in calum & coram te, & non* Luke.15. *sum dignus vocari filium tuum:* Father I haue sinned against heauen and against the, and I am no more worthie to be called thy sonne. And S. Paule calleth contrition the mortifi-  
cation or killing of the old man, meaning thereby our fleshlie lusts, sensualitie, and car-  
nall living.

1. Cor.5.  
Colo.3.  
Rom.6.8.  
Ephe.4.

Next, faith is the assenting and agreeing Faith. from you of euerie word of God, and to his promise of grace made vnto vs in his gospell, whereby we haue an assured knowledge of his fathur, lie god will towards vs, through the bloud of Christ, and an affiance in the same fatherlie godnesse towards vs alwaies witnessed in his said gospell, for Christes sake onelie, and not for anie merit or vertue of ours, which we unprofitable servants can be able to do.

Coloss.2.  
Hebrui.10.

And thidlie new obedience is described by S. Paule, where he saith: *Militia bonam militiam, retinetu fidem, & bonam conscientiam:* Fight a god fight, keepe the faith, and a god consci-  
ence, that is to saie: when we obieie our vocati-  
on or calling, and commit nothing wickedlie  
and contrarie to the testimonie of a pure and  
a god conscience, then we shew that new obe-  
dience.

1. Tim.1.

H.ij.

dience.

John.15.

Rom.8.

Phil.2.

I

Joel.1.

dience. For the performance whereof we haue need of the presence and aid of the Holie ghost, in the infirmitie and weakenes of our nature, as it is said: *Sine me nihil potestis facere.* Without me ye can doo nothing. Againe, *spiritus operis fert infirmitati nostrae:* The Holie-ghost helpeth our infirmitie. Therefore it is God which worketh in vs both the will and also the deed, euen of good will, whereby we are able to doo such things as may be acceptable in his sight. And then this obedience is the fruit and testimonie of a true faith, and of our conversion to God, which hath coupled with it alwaies an endeouour of godlie life.

F A L S I L. How manie errors do the papists vse and teach, touching the doctrine of repentence?

V E R I L. They do vse six errors. The first is, they hold an opinion, and teach, that we must haue sufficient contrition. Although it be necessarie, that we haue some contrition or sorrow for the sinnes which we haue committed against God, as the prophet saith, *Scindite corda vestra,* Rent your hearts and not your garments; againe, *Tristitia que ad paenitentiam est, utilis est,* The sorrow that causeth repentence is profitable: yet contrition is not sufficient to merit or deserue ante goodnesse at Gods

## Gods hand.

Their second is, they saie that contrition is  
the merit of reconciliation and forgiuenesse  
of our sins. Which is an horrible contumelie  
and a reproch against God, and a snare of  
conscience; because we can never know when  
our contrition is sufficient. Therefore we can  
not be certeine of the remission of our sinnes,  
and reconciliation with God. And this false  
opinion is a derogation, and as it were a di-  
minishing of the death and passion of Christ,  
which is a full, equiualent, and sufficient price  
and ransome for the sinnes of all true and <sup>aut</sup>g<sub>o</sub>r,  
faithfull belieuers.

Their third error is, that they make no mention of faith in the definition of their repentance. For thus they describe their repentance: Repentance is, to lament our sinnes that be past, and not to commit & doo againe the same lamented sinnes. This is an insuffient and false definition; because it is not sufficient to acknowledge our sinnes, and to beorie for the committing of them, as Caine, Absitophel, and Iudas was; but it is requisite that we lie vnto faith, which resteth in the promises of God, and susseineth hir selfe therein, that she should not despaire in the terrors of me, as Peter and the theefe on the crosse did,

Genesi.4.  
Matt.10.16.

W. it. through

through their faith, rid themselves from the dread and feare of sinne and death.

4

Psalm.18.

Their fourth error is, they saie, that the numbering of all the offenses which a man doth knowe and remember is verie necessarie, which is the torment of conscience, and impossible to be done, as the prophet saith: *Quis intelligit? Who knoweth his sinnes?* And, *Ab occultis meis mundi me: Cleanse me from my secret sinnes.* Yet private confession is to be retained; first, for the utilitie and profit of private communication; next, to the retaining of absolution and concord of the church.

5

Their fift error is, of satisfactions, which they haue taught to be works, not of dutie, or commanded of God. And they seine falselie, that satisfactions are the merit of our reconciliation with God, or that God doth forgiue vs our sinnes for these externall rites and outward workes sake, and that eternall punishment are fullie recompensed and satisfied in them. Which is a most detestable and wicked opinion. For the passion and death of Christ onely is the merit of our reconciliation with God, and is the full debt and price of mans redemption. And Christ saith: *Frustram colunt me omnes hominum: They worship me in vaine all*

m

mens traditions.

6

Their sixt error is, they teach men, that al-  
though they be sufficient repenant for their  
sinnes, confessing them vnto almighty God,  
and vse satisfaction or restitution; yet they can-  
not, nor ought (saieth they) to be certeine, whether  
they be in the grace and fauour of God or no,  
haue remission of their sinnes, and so to be-  
come heires of eternall life; contrarie to the  
manifest words of the scripture, which requi-  
reth faith in vs, and then certeinlie promiseth  
to such as be truelie repenant, and beleue in  
Christ, the reconciliation with God, forgiue-  
nesse of sinnes, righteousness, and eternall  
life, according to this saieng: *sic Deus dilexit Ioh.3.*  
*mundum, ut filium suum unigenitum daret, ut om-  
nius quis credit in eum, non pereat, sed vitam habeat a-  
ternam: So God loued the world, that he gaue  
his onelie begotten sonne, to the end that all  
that beleue in him should not perish, but haue  
life eulasting.*

¶ Touching canonickall satisfactions.

F A L S I L. The restitution of thef is ne-  
cessarie; because (as it is said) The sinne is  
not forgiuen, except the thing taken awaie be  
restored,

The restitution of thef is a satisfaction,

V.iiiij.

There.

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Therefore a canonickall satisfaction is necessary.

Ephes. 4.

1. Tim. 1.

VERIL. I denie the consequent. For in the minor, satisfaction doth signify a worke of dutie, and commanded of God, pertaining to contrition and new obedience, according to this saient : *Qui furatus est, non furetur amplius*: Let him that stole, steale no more. And in the conclusion, satisfaction is taken for a worke, not of dutie, or commanded of God, whereby the papists signifie, that God is pacified thereby, and that the paines of hell and purgatorie are recompensed and taken awaie therein. And the maior is vniuersallie true; because it is requisite in our conversion to GOD, that we cast from vs the purpose of persevering and continuing in wickednesse, contrary to our conscience, as we are taught thus: *Milita bonam militiam, retinens fidem, & bonam conscientiam*: Fight a god fight, keeping the faith, and a god conscience. And if it may be, and possible to be done, the thing that is taken awaie, must be restored againe.

FALSI LOGVVS. What doth the parable of the prodigall sonne in the gospell teach vs?

VERI LOGVVS. It teacheth vs that God receiueth into grace and fauor for Christ his

his sake, all them that convert and turne unto him after their fall ; as the londing father received his prodigall sonne that came unto him, and asked pardon for his sinnes, which he forgaue him, and tooke him into his continuall fauour againe : contrarie to the hereticall opinion of Nouatianus, which was a priest of Rome, and sometime chapleine to S. Cyprian, and afterward began an heresie called Catharon, which was, that they that had renounced the faith by sinne after baptisme, should not be received to repentance againe.

F A L S I L. Saint Paule saith, *If we judge our selues, we shall not be punished of the Lord,* 1. Cor. 11.

We judge our selues, that is, we punish our selues by satissactions,

Therefore eternall paines are recompensed and taken awaie by canonickall satissactions.

V E R I L. I denie the minor ; because we judge not our selues by canonickall satissactions devised by man, according to that saient: *Frustra me colunt mandatis hominum :* They worship me in vaine after the traditions of men. Againe, I answer to the saient of S. Paule, which he speaketh not of the eternall and sevned rites, but of the true and perfect repentence or turning unto God, whereby eternall punishment

2 Reg.11.  
4.Reg.21.  
Zachar L

punishment is vtterlie taken awaie. More  
over, corporall punishments are appointed by  
to put vs in remembrance of the greatness  
of sinne, and of the wrath of God, which he be-  
reth against sinners; as David, Manasses, and  
the Nineiuites were punished for their ame-  
nity. When men do earnestlie repent, God  
withdralweth his punishments, as it is wri-  
ten: *Convertisini ad me, & ego conuerter ad te*  
Turne ye vnto me, and I will turne me vnto  
you, saith the Lord.

<sup>a</sup>Elaie was  
Manasses  
father in  
lawe, who  
comman-  
ded him to  
be cut in  
sunder with  
a sawe.

<sup>b</sup>Jeremie  
slaine of  
his owne  
people.

<sup>c</sup>Paule be-  
headed . n-  
der Nero.

F A L S I L. When we consider the afflic-  
tions, perils and death of Iohn Baptist, <sup>a</sup>Elaie,  
<sup>b</sup>Jeremie, <sup>c</sup>Paule, and such other doctours of the  
church, which were murthered of tyzants,  
what ought we thereby to learne?

V E R I L. We ought to learne thereby  
that there remaineth a life after this world,  
wherein God will gloriifie Iohn the baptist,  
Elaie, Jeremic, Paule, and such others, which re-  
ceiuued testimonie that they pleased God in  
their life time: and that there is a iudgement  
also, wherein God will take vengeance of all  
tyzants, as of Herod, Nero, Dioclesian, and  
such others. Againe, it is necessarie that we be  
made like vnto the image of the sonne of  
God in afflictions, that we may be made pat-  
takers also of his glorie, according to this say-  
eng:

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eng: *Quod si mortuus sumus cum Christo, credimus Rom.6.*  
*quod vivemus cum illo: If so be that we be dead*  
*with Christ, we believe that we also shall live*  
*with him. Further: si sufferimus, & conregna-* 2.Tim.2.  
*tumus: If we suffer with him, we shall also*  
*reigne together with him.*

F A L S I L. Christ saith: Judge not, and you Luke.6.  
shall not be judged,

Therefore the judgement of the magistrate  
and of the church are forbidden thereby.

V E R I L. I denie the consequent; because  
Christ forbiddeth private judgements, which  
are done of private affections, without voca-  
tion or order appointed of God. Also rash  
judgements, as false accusations, suspicions,  
and slander's. Therefore this generall saient  
of Christ is to be restrained into a certeine  
species or kind of judgements. And he addeth  
a promise: *Et non iudicabimini: And you shall Luke.6.*  
not be judged, that is to say, God also will co-  
uer your sinnes, and will mitigate the pu-  
nishment due for them. For looke how we  
shew our selues to our neighbours, so God  
will shew himselfe to vs. As Christ saith:  
*Qua mensura mensuratur vobis: Luke Math.18.*  
what measure ye mete, you shall haue the like  
measure againe. And moreover: *Si non remis-*  
*cerit quisque fratri suo, neque pater uester remittet vo-*  
*bis;*

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*bis*: If euerie one forgiue not his brother, neither shall your heauenlie father forgiue you.

Luke.6.

F A L S I L. Christ saith: Judge not, and ye shall not be iudged; forgiue, and ye shall be forgiuen; giue and it shall be giuen you,

Therefore our courtesie, equitie, and the forgiuing of our neighbours offenses, and our almesdeeds do merit and deserue the forgiuelenesse of our sinnes.

Pro.19.

V E R I L. I denie the consequent; because the promises of God are double, and of two sortes: the one promise is of grace, of the forgiuelenesse of our sinnes, and of eternall life, which spirituall gifts are frelie giuen vs for our mediatores sake the sonne of God, to the end they should be certeine, and that Christ thereby might haue his due honor. Other of his promises are bodily gifts, whereby God doth garnish and recompense god works in this life, as it is said of almesdeeds and libertie towards the poore: *Qui dat pauperi funeratur Domino*: He that giueth to the poore lendeth vnto the Lord; that is as much to saie: God doth the more increase his substance with gaines, that he shall not be brought vnto poverty.

F A L S I L. How can our god works, or our obedience towards the lawe of God, be acceptable

table or pleasant vnto him?

VERIL. When our person is righteous or accepted vnto God by faith in Christ, then our works please him, as it is said of Abel: *Respxit Deus ad Abel & sacrificia eius: The Lord Genesi. 4.* regarded Abel and his sacrifices, because the person of Abel was righteous, through his faith in the promised seed: therefore his sacrifices and workes were pleasant vnto GOD. But Caines sacrifices pleased not God, because his person was not righteous, that is, he was not accepted with God, through his incredulitie and unbelierefe. For whatsoeuer is not done of faith, is sinne, and displeaseth God, although it shone never so much in outward shew, and seemeth to be good in the sight and judgement of man.

FALSIL. What difference is there (I praise you shew me) betwene the spirit and the soule?

VERIL. The spirit representeth in vs the nature of God, and worketh in vs a spirituall life, or the renewing of our mind, which is brought to passe by the Holie-ghost, and the extermal voice of the gospel: and the spirit is one substance with the soule. But in the soule there are manie powers, as wit, will, and memorie; yet the spirit is the most pure and sur-

thest

Esa.26.

In cans.3.  
pucrorum.

Luke.1.

In libro pri-  
mo.

hest from corruption, the most high and di-  
uine portion of our soule. Our soule is the  
cause of our naturall life, & of all the powers  
and actions thereof: yet in vs she doth neither  
good nor euill, though she taketh part of the  
sensible wits and naturall motions, but she  
maketh vs indifferent, so that if she take part  
with the spirit, then she is hir selfe become spi-  
rituall also, and maketh vs vertuous and obe-  
dient to God; but if she take part with the  
flesh, she shall growe out of kind into the ma-  
ner of the flesh, and so to become disobedient  
and rebellious to God and his lawes. The spi-  
rit desireth nothing, but supernaturall and  
heauenlie things; the flesh delighteth in world-  
lie pleasures, and desireth to haue delicate  
things. But our soule desireth to haue no  
thing but necessarie things. Esai maketh  
mention of the soule and spirit, saieng: My  
soule shall desire and long for thē in the night,  
and in my spirit and my heart strings I will  
wake in the morning to please thē. Daniel sa-  
ieth also: *Spiritus & anima insitiorum laudent Do-  
minum*: Let the spirits and soules of the just  
men praise the Lord. The blessed virgine Ma-  
rie in hir canticle reciteth the soule and the  
spirit. Saint Origen writing vpon the Ephe-  
sile to the Romanes divideth man into three  
parts,

parts, to wit, the spirit, the soule, and the flesh; hapilie following the opinion of S. Paule, who writeth thus: *vt integer spiritu vester, &c.* 1.Theſ.5. *anima, & corpus, sine querela in aduentu Domini nostri Iesu Christi conſeruetur:* That your spirit, your soule, and your bodie, may be kept cleane and uncorrupt, that ye be not blamed or accus'd at the coming of our Lord Iesu Christ. This (I hope) is ſufficient to proue the three parts of man, and also ſufficeth for the deſcription of the spirit and the soule of man.

F A L S I L. Againe, what diſference is there betweene *Animus* and *Anima*: for I haue heard ſchollemen ſaie there is a diſference betweene them?

V E R I L. In deed the ſchollemen do ſaie, that *Animus* is the mind, the will of man, affection, delectation, wrath: and ſometime they take it for the soule it ſelue. But *Anima* is life, breath, and the verie soule, which is a ſubſtance created, inuible, moſt like unto our immortall God, hauiing none image or ſigure, but onelie of his immortall creator. And they ſaie that *Anima vivimus*, we liue by the soule; *Ac animo sapimus*, and are wiſe by the mind.

F A L S I L. Are all men received of God into grace, and ſo ſaved, or no?

V E R I L.

VERIL. All men are not received in the grace of God, and so saved, but onelie so as do acknowledge their sinnes and infirmities, and do flee for succour in all affliction both of bodie and of mind, vnto Christ our lie mediatour: For the prophet doth saie: *h habitat Dominus?* Where dwelleth the Lord? he maketh answer himselfe, and saith: *In spiritu contrito & corde humiliato:* In a contrite spirit and an humble heart.

FALSIL. How manie sorts or degrees men are there, touching acceptance with God?

VERIL. There are three kinds or sorts. First prophanie persons and Epicures, which perseuerre and continue in their wickednes contrarie to their owne conscience, against whom the holie apostle speakest: *Nolite erroris. Be not deceived; Scortatores & adulteri non perfundunt intrare in regnum Dei;* Whoremongers and adulterers, cannot enter into the kingdome of God. Againe: *si secundum carnem vixeritis, moriemini.* If ye live after the flesh, ye shall die. For carnall liuers cannot (without true repentance) receive a spirituall reward after this life.

The second sorte are proud persons and hypocrits, which do trust in their owne holiness

and

Eliae.57.

1

1.Cor.6.

Rom.5.

2

and wisedome, and haue god opinion of themselves, despising all others in respect of themselves, perceiving a moth in other mens eies, that is, finding a small fault in Matt.7. an other mans life, and yet not willing to see the beame that is in their owne eies. These two sorte of people, carnall epicures, and proud hypocrits, as long as they be such and so continue, they are not received of God, and so saued in the end.

The third sorte are conuerts, such as turne vnto God, acknowledging their owne infirmities, and flie vnto him for succour, in a sure confidence and trust of our mediatour Christ, and such are they that Christ doth call to him, where he saith: *Venite ad me omnes qui laboratis, & oneratis estis, & ego reficiam vos:* Come vnto me all ye that labour and are heauie laden, and I will refresh you. 3 Matt.11.

F A L S I L. How manie things are requisite and necessarie for such as truelie repented and turne vnto God?

V E R I L. They must haue two things: first contrition, or the acknowledging of their unworthines, as S. Peter acknowledg'd himselfe not to be worthie of the presence of Christ, saing: *Exi a me Domine:* Luke.5. Lord depart awaie from me: and then he setteth

setteth downe a reason, whie he would haue him depart: *Quia homo peccator sum: Because I am (saith he) a sinfull man.* Next, they must haue faith, whereby we are out of all doubt, that God receiueth vs frelie, for and by his sonne Christ, and by confidence in him we come vnto God the father, desiring his grace and aid, as the apostle saith: *Per hunc filium habemus accessum ad patrem: We haue access to God the father by his sonne,*

Rom.5.

Ephe.2.3.

Psalm.146.

*and by faith in him we drawe nigh vnto God with a sure confidence, knowing that God the father doth heare vs for his Christes sake.* Contrition and faith are ioined together in the psalme, where it is said: *Beneplacitum est Domino super timentes eum, & in eis qui sperant super misericordiam eius: The Lord is well pleased with them that doo feare him, and in all them that put their trust in his mercie.* All the scripture dooth preach of the feare of God, of contrition, and of faith, wherevnto are referred (as to the cheare causes of our salvation) all the salengs and examples of the holie scripture.

Because such doo beare Esops wallet vp on their shoulders, into the former part whereof they put other mens faults, and be euer touting and prieng vpon them, being

still

still before their eies: and into the hinder part they put their owne faults, and cast them behind them: whereby it comineth to passe, that they quicklie forget their owne lewdnesse, and yet haue an hundred eies as Argos had, to looke vpon other mens actions, but are as blind as wants in consideration of their owne doings.

**F A L S I L.** Christ saith: It was said vnto men of the old time, *Thou shalt not kill,* Therefore it was not spoken vnto vs.

**V E R I L.** The fallacie lieth in equination; that is, in diuerse significations to one word or matter. Christ dooth not signifie here anie certeine time or age of men, but the order, course, or sequelle of time; to wit, the moxall lawe was published or recited by Moses vnto the Israelites, by the prestle voice of God: whiche lawe was first grased in the minds of men, and afterwards obscured againe, wherefore it was often repeated. Therefore the moxall lawe, *Exod.20.* or the lawe of the ten commandements, dooth obligate and bind all men, of what time or estate so euer they be, either to obedience, or to abide the punishment that is due for their disobedience. Because that law is the eternall and the vnmoueable rule of

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the wisdome and righteousnesse of God, wherevnto he will haue all men to be conformable and obedient.

Rom.6.

F A L S I L. Paule saith: *Ye are not vnder the lawe, but vnder grace,*  
*Therefore we are not bound to the lawe.*

Deut.37.

V E R I L. I denie the consequent, because the fallacie lieth in the figure of his species. For the apostle signifieth by (not to be vnder the lawe) not to be vnder the condemnation of the lawe; but to be deliuered by Christ from the curse of the lawe, vnto the obedience whereof, or to the punishment all people are bound, according to this sayeng: *Maledictus omnis, qui non manferit in omnibus his, quae scripta sunt in libro legis, ut faciat ea:* Cursed be euerie one that abideth not in all those things that be witten in the booke of the lawe, to do them.

Affections  
are natu-  
rall moti-  
ons, as  
gladnesse,  
sorrowe, de-  
sire, wrath,  
hope and  
feare.

F A L S I L. It is a rule among the lawyers: that no man ought to be punished for his thoughts,

Therefore wrath and such other affections are no sinnes, and ought not to be punished.

V E R I L. I answer by distinction. The lawyers meane as touching politicall or worldie judgements, which doe onelie pu-  
nish

nish externall and outward offenses; but God doth punish also our inward thoughts, so it is written: *Deus est scrutator cordium*: Psalm.7. God is the searcher of our hearts. And **S.** Paule saith: *Non solum morte digni sunt, qui Rom.1. faciunt peccata, sed etiam qui facientibus consentiunt*: They are not onelie worthe of death which do euill, but they also which do agree and consent to them that do euill. **R.** Againe, *Nesciissem concupiscentiam esse peccatum, nisi lex Rom.7. dixisset, Non concupisces*: I had not knowne that concupisence was sinne, except that the lawe had said unto me; Thou shalt not couet nor vse concupisence.

**F A L S I L.** Wherefore and to what vse do we receiue the Lords supper?

**V E R. I L.** Because Christ commandeth us so to do, and also for a thankesfull and continual remembrance of Christes death, and of the diuerte benefits that all mankind receiueth thereby; and the faithfull do take, eate, and drinke the Lords supper after a heauenlie and spirituall sort, but yet verelie and indeed, therefore we are therewith fed to euerlasting life. It is enough once to be baptised, as once to be borne into this world. But as we need in this world often times to be fed and nourished: so the

*Luc.22.  
1.Cor.11.*

**I.ij.**      **Lords**

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Lords supper must be often times received.

FALSILOQVVS. The Stoiks opinion of putting awaie of affections is foolish and vnpossible,

Matth. 5.

Christ willeth vs to put awaie affections, as wrath, and such other like,

Therefore the opinion of Christ, of putting awaie wrath, agreeth with the Stoiks, and is vnpossible.

Matth. 22.  
Luke. 10.

Ephe. 5.

VERILOQVVS. I answer by distinction: The Stoiks, which affirme that no greene or affection can happen unto a wise man, do command vs vtterlie to take awaie from mans nature all affections, yea though they be ordinarie and good, as naturall loue towards our wifes, children and frends, which is not onelie vnpossible, but also wicked; because God saith: *Diliges proximum tuum sicut te ipsum: Thou shalt loue thy neighbour as thy selfe.* And the apostle saith: *Viri diligite vxores vestras: Be husbands loue your wifes.* And Christ doth not bid vs vtterlie to take awaie out of our nature all affections, but onelie those which be inordinate, as priuate wrath or hatred. But Christ commandeth vs to guide and augment our ordinarie affections, as our loue towards our wifes and children, that they may

may be also conformable vnto the lawe of God. So then all wrath is not forbiddene, for that it is said: *Irascimini & nolite peccare:* Be angrie and sinne not.

F A L S I L. Of how manie sorte are the promises of God?

V E R I L. They are of two sorte, the promise of grace, and the promise of corporall benefits and goodnesse. The promise of grace is the reconciliation, forgiuenesse of sinnes, righteouesesse, and eternall life, which is promised and givene frelie to all them that truelie repente, gladlie heare the voice of the gospell, and beleue on the sonne of God our mediator and redeemer, as it is witnessed in the first promise made in paradise: *semen mulieris conteret caput serpentis:* The Gene. 3. seed of the woman shall bruse the head of the serpent. And Christ saith: As Moses lifted Num. 21. vp the serpent in the wildernes, so must the sonne of man be lifted vp: *vt omnis qui* John. 3. *credit in eum non pereat, sed vitam habeat eternam:* To the end that all that beleue in him should not perish, but haue life everlasting. And his promises of corporall goodnesse are the collecting and gathering together of his church out of mankind, and the preseruing of the same, in the which he would

I. l. iij. be

Matth.10.

be knowne and glorified ; howbeit , it is oftentimes a small companie : as it is said , *Grex mens pusillus grex* : *My flocke is a little flocke, oppressed diuers times in diuers places by sorowes and persecutions.* Yet God notwithstanding defendeth it , and preserueth it maruelouslie , so that all the tyrants in the world are not able to destroie the least members of Christes mysticall body , before they haue finished the course of their liues and ministeries : for Christ saith : *Cappilli capitum vestri numerati sunt omnes* : All the haire of your heads be numbered , meaning all those that be his seruants , vpon whom nothing commeth , but by the sufferance and visitation of GOD their heauenlie father .

F A L S I L . S. Hierom saith : Let him be accursid , which saith , The lawe is impossible , or that God commandeth things vnpossible ,

Therefore men may fulfill the lawe , and by fulfilling of the lawe they are righteous before God , and do obteine by their obediencie towards the lawe , remission of their sinnes , and eternall life .

V E R I L . I answer first by distinction . The lawe is possible to be fulfilled by the grace

grace of God, cheeflie because we are reputed and taken to be righteous freelite, through faith in the sonne of God. Next, the obedience of the lawe beginneth in vs through the Holie-ghost, the which obedi- ence though it be vnperfect and vncleane; yet it pleaseith God for the person which is reconciled to him by faith in his sonne our mediatour: by this waie the lawe is possi- ble. But it is vnpossible touching perfect obedi- ence, whiche man can neither do nor be- ginne in this life, for the corruption of our nature which letteth vs so to do, without the aid of the Holie-ghost: for it is written: *Animalis homo non percipit ea quae spiritus sancti sunt*: The naturall man perceiuesth not the thinges whiche belong vnto the Holie-ghost. Againe: *Affectus carnis est inimicitia adversus Deum*: The desire or lust of the flesh is an en- nemie against God. For the flesh is not subiect to the lawe of God, neither truelie will it be so willinglie. Therefore God com- mandeth that whiche is vnpossible to be done by the onelie power of the flesh; first, because we should acknowledge our owne infirmities; next, because we should aske for giuenesse of him for Chriss his sake; third- lie, for that we should alwaies endenour to amend

1. Cor. 2.

amend our lives here in this world. Howbeit, the papists in no case will haue it thus to be. But we that truelie professe this gospel, do acknowledge and confess, that we cannot absolutelie obserue the law, because God doth not onelie require of vs an outward obseruynge of the same, but also an inward obseruynge: for not onelie he is guiltie of whoredome that committeth the act, but he also that lusteth after an other mans wife. He is not onelie a murtherer that killeth a man: but he also that hateth his brother in his heart. And who can saie he lusteth not, ac. Let the papists find such a one among the children of men, and then we will grant that the lawe is not unpossible to be kept of vs which be fraile miserable, earth, ashes, and all of vs unprofitable seruants.

F A L S I L. How manie vses and final ends be there of miracles?

V E R I L. There be cheefelie thre. First, that miracles should be a testimonie of the doctrine and vocation of Christ, as it is written; The works that my father gaue me to finish, the same works that I do: *Testificantur de me, quod pater misericorditer me: Beare witnessesse of me, that the father hath sent me.*

Secondly,

Matth. 5.

1. Joh. 3.

Luc. 17.

I  
John. 5.

Secondlie, that miracles shoulde er-  
amples, and as it were visible words, testi-  
fying that the promises be true which God  
hath made vnto his church; namclie, that  
he will give his people food and defense-  
ment, as the psalmist saith: *Non est inopia* Psalm.33.  
*timentibus eum: They seele no scarcitie that*  
feare him, and the eie of the Lord is vpon  
them that feare him, and vpon them that  
put their trust in his mercie, to deliuer their  
soules from death, and to feed them in the  
time of dearth. Further, Christes rule is  
immoueable, saith: *Primum querite regnum* Matth.6.  
*Dei: First seeke ye the kingdome of God,*  
and the righteousnesse thereof, and all these  
things necessarie for vs shall be ministred  
vnto vs. Christ confirmed these and such o-  
ther his promises, by feeding the people mi-  
raculouslie in the wildernes, and the chil-  
dren of Israell with Manna: also by sus-  
pining and desending of Elias the prophet,  
whom God fed by the ministerie of a rauen:  
and by the increasing of the pore widowes *3. Reg.17.*  
meale in hir barrell, and hir oile in hir This wi-  
cruse, whiche pore woman dwelt in the ei-  
tie of Sarepta in the countrie of Sydon,  
where Elias raised vp hir dead sonne to life  
againe.

## The Confutation of Follie.

Thirdlie, that his miracles should be causes of application and applieng his benefites unto vs, that as he hath alwaies and in all places defended his seruants, and preserued them, as Daniel from the lions teeth, the thare children from the burning ouen; and Ionas from drowning, and hath fed them so he will likewise euer defend his church, and feed vs, if we will be diligent hearers, faithfull belieuers, obedient followers, and gladsome dwers of his holie gospell, so far forth as our fraile weakenesse will givie vs leauue so to do.

F A L S I L O Q V V S. We must serue God frelie, and without looking for any reward,

Therefore we must not desire nor look for corporall benefits.

V E R I L O Q V V S. I denie the consequent. We must first and principallie serue God frelie, without respect or looking for anye commoditie or reward, but onlie therfore, because the reasonable creature oweth obedience to GOD his creator. Also we must desire and looke for corporall benefits, both for the conseruation of our selues and the church, which haue need of corporall benefits in this life, as Christ saith himselfe;

*Nomis*

*Quoniam pater vester cælestis, quod opus habet in his om-  
nibus: Your heauenlie father knoweth that  
you haue need of all these things. Therefore  
he commandeth vs to aske for dailie bread,  
and not for monethlie or yearelie bread, be-  
cause we haue need dailie to depend of his  
heauenlie goodnesse, and because he would  
haue vs dailie and alwaies to prate vnto  
him. It is written: *Invoca me in die tribula-  
tionis, & ego eripiam te, & glorificabis me: Thou  
shalt call vpon me in the daie of trouble,  
and I will deliuer thee, and thou shalt glo-  
rie in me.**

Matt.6.

Psal.49.

F A L S I L. What is repentance, which  
is so often mentioned in the scriptures?

V E R I L. It is the conuersion or the re-  
turning of a sinner vnto God, acknowledg-  
ing his sinnes, and desiring pardon and for-  
giuenesse of them at Gods hands, for Christ-  
ies sake, and is the beginning of a new ob-  
edience towards God and his holie laws,  
as we haue examples of Marie Magdalen,  
Dauid, Manasses, Zache, Peter, the theefe, <sup>2. Reg.11.</sup>  
<sup>2. Par.33.</sup> Paule, and such others, which truelie repen-  
ted, and received therefore the fruit and be-  
nefit of their repentance.

Luke.7.

John.18.

Luc.19.

F A L S I L. Christ saith, To sit at my right hand or at my left, is not mine to give,

There:

Therefore Christ is not omnipotent.

VERIL. The fallacie lieth in the consequent, and we must answer herein by distinction. First, it is not Christes to give this, according to the time of his ministerie and humilitie. Next, it was not his to give vnto Iames the lesse, and his brother Iohn, for the prerogative of their kindred, supposing themselues to be Christes counsels, because their mother Solome was Iosephs sister, and therefore they were high-minded, and would haue a principalitie before the rest of the apostles in the kingdome of Christ. Further, Christ speaketh not in this place of his divine power, wherein he is equall with his father, and worketh all things as his father doth; for the euangelist saith: *Pater meus ad hoc usque tempus operatur, & ego operor: My father worketh even vnto this time, and I worke also.* And as the father raiseth vp the dead, and quickeneth them: *sic & filius quos vult vivificat: So the sonne also quickeneth such as listeth him;* saitheng: *Ego do ei vitam eternam: I give them eternall life: Neque rapiet eos quisquam de manu mea: And no man shall take them out of my hand.*

John.5.

John.10.

Luke.7.

FALSIL. Christ said to Marie Magdalene,

len, that hit sinnes were forgiuen hit, be-  
cause she loued much,

Therefore hit sinnes were forgiuen hit  
for hit loues sake.

VERIL. I denie the consequent, be-  
cause the figure Synecdoche is here vsed,  
which is as much to say as a part for the  
whole, or the whole for a part; for vnder the  
name of loue, is conteined our whole con-  
uersion and turning to God. And Christ  
saith afterward: *Fides tua saluam te fecit:*  
Thy faith hath made thee safe. Also there is  
a double absolution, the first is of our owne  
conscience before God, whiche comineth one-  
lie by our stedfast faith in Christ our medi-  
atour. The other absolution must be done  
before the congregation, where there must  
be declared the testimonies of true conuer-  
sion or repentence: as Christ alledged  
and commended before the Pharisie and o-  
ther his ghells, the works of this conuer-  
tant Marie. Therefore loue is the effect or Luke.7.  
the fruit of the remission of our sinnes, and  
not the merit or the cause efficient.

FALSIL. Christ commended the false Luk.16.  
steward,

The same steward was a thiefe,  
Therefore he commended a thiefe.

VERIL.

## The Confutation of Follie.

VERIL. I denie the consequent : because the fallacie lieth in the accident. For he doth not commend the *species*, that is, the theift, but the *Genus*, that is the prouidence of the steward which he would haue euerie man to followe, but in a contrarie matter; to wit, in the procuring and getting of eternall aids and helps vnto euerlasting life, which men in the church that are called to the knowledge of the gospell do more neglect, than worldlie men which are out of the church do these temporall gods. For worldlie goods and temporall blessings, which are seene, tasted, and perceived with our outward senses, because they are externall, do more mightilie moue vs than heauenlie things, which are onelie seene with the eie of faith, being verie blind and dimme in carnall and worldlie minded men, as the scripture saith: *Animalis homo non percipit a qua spiritus Dei sunt: A worldlie man perceiuet not the things which belong vnto the spirit of God.*

1Cor.2.

Luke.16.

F ALSIL. Christ saith, that the poore do receive their benefactors into euerlasting tabernacles,

Therefore saints shall receive vs into euerlasting life, and not Christ.

Also,

Also, almesdeeds and god works shall merit and deserue eternall life.

F A L S I L. I denie the consequent, because Christ in this speach blyth the figure synecdoche (which is a part for the whole, or the whole for a part) and therein he complyseth both himselfe and his saints. For Christ re-

*John. 14.2.  
Coloss. 3.*

ceineth them, as the true authour and one, lie giuer of eternall life. But the saints, or the congregation of Christ, are as witnessses of our beneficence, or liberalitie towards them, whereby we haue declared our liuelie faith: and they also praze together with vs in this world; for vs, for our parents, for the politike gouernance, and for all such as giue entertainment to the afflic-  
ted members of Christ. And God doth blesse and prosper both priuatlie and publikelie for the liberalitie extended to his church: as the kingdome of Assyria fared the better, *Dan. 1.* for that Daniel was well vsed there. And all the land of Aegypt sped the better like, *Ge. 3.8,41.* wise for the fauour and courtesie that king Pharao shewed unto Ioseph the sonne of Jacob and Rachael, when he was in his countrie. Therefore both Christ and his saints must needs be comprised in both members of this sentence: as, *Facite voluntatis:*

Rom. 6.

Ephes. 2.

mos: Make you frends, that is, Christ and his congregation: *vt recipiant vos*: That they receiue you (that is; that Christ, both the authour and giuer, and his saints, the witnesses of your god works) into euerlasting habitations. And the apostle doth sufficientlie testifie, that god works cannot merit or deserue eternall life, where he saith: *Vita eterna est donum Dei*: Eternall life is the gift of God, so that there can be no deseruing in vs. We are saued by grace through faith, and that not of our selues: because, *Dei donum est, non ex operibus, ne quis glorietur*: It is the gift of God, and not of works, least anie should boast of their works. Thus now we plainelie see, how much the iusticiarie papists or rather Sadduces mistake this place, which draw the words of Christ even as it were by the haire of the head, to proue the valo: of their works, which they saie they haue of supererogation, to wit, such works as do not onelie suffice to sauue themselues, but also their frends, and such other as it shall please them to sauue. But note ever by the waie, that they sauue none without monie, receiving mens gold, and returning them chasse backe againe: a verie bad ex-  
change.

F A L S I L.

F A L S I L. Againe, the aduersarie reasoneth thus :

Christ said vnto the lawyer reciting the Luke. 10. summe of the lawe, consisting in the loue of God and of our neighbour : *Hoc fac & vives* : Doe this and thou shalt liue,

Therefore eternall life is giuen vs for our works sake, or for the fulfilling of the lawe.

V E R I L. I denie the consequent ; because there is no man living (for the corruption of our nature) able perfectlie to fulfill the lawe of God, which requireth of vs the full, whole, and perfect obedience of all our power & strength. And Christ saing to the lawyer : *Hoc fac & vives* ! Doe this and thou shalt liue, beateth downe his pride, which had not fulfilled the lawe, though he affirmed the contrarie : for he was guiltie of transgressing both the tables of Gods commandements (as all men are) and therefore he had need of the Messias to be his mediator, for whose sake God forgiueth vs our sinnes, and reckoneth vs to be righteous frelie through his mercie, which when it commeth to passe, afterward our new obedience toward the lawe pleaseth God. And this obedience is necessarie in them that are new-borne, and come to the knowledge

Rom.6.  
Ephc.2.

Luke.10.

Ro n.15.

of God, and yet not to obteine thereby eternall life, which is the onelie gift of God, and is giuen vs through Christ frelic by faith in him, but to declare the present righteousesse or faith in Christ, which worketh and is effectuall by the loue of God and of our neighbour.

F A L S I L. The Samaritane (that is Christ) said, that he would repaire his hoste whatsoever he laid out, more than the two pence he tooke him,

Therefore we may teach more and other shings than are deliuered to the church in the old and new testament: and man alſo may do more than God requireth, which are called the works of supererogation.

V E R I L. I denie the consequent. First Christ speaketh of no new or other doctrine, beside the same which is alreadie of God by inspiration manifested; but he meaneith of a more large and fruitfull exposition of the heauenlie doctrine, which ought to be done according to the proportion of faith, as the holie apostle saith. Therefore the aduersarie doth lewdlie expound that place touching works more than due. Againe, Christ speaketh not of the merit of eternall life, but of the god successe whiche we haue in

our

our vocation and counselles, whereof S. Paule speaketh thus: *Labor vester non erit inanis in Domino: Your labour shall not be vaine in the Lord.* And Christ saith: *Ego vobis conseruare usque ad consummationem sauli: I will be with you vnto the end of the world.* And: *Non relinquam vos orphanos, sed veniam ad vos: I will not leaue you comfortlesse, but I will come againe vnto you.*

F A L S I L. How shall we assure our selues that we must desire and looke for all godnesse at Gods hands, touching the necessities of this life?

V E R I L. First, euerie man must endeavour himselfe to be a member of the church of God, a disciple of Christ, and an hearer of his doctrine; that is, he must imbrace, learn, and diligentlie thinke vpon the heauenlie doctrine, and assent thervnto. Next, he must do all the offices and labours of his vocation, honestlie, faithfullie, and diligentlie: referring all his actions to the glorie of the name of God, to the utilitie and profit of the church and his neighbour. Thicke, he must desire in his praier, and looke for of God to haue prosperous successe and event, for our mediators sake Christ the sonne of God. Fourthlie, he must put himselfe in

subiection in his crosse , and afflictions to  
the will of God , humblie desiring and la-  
king for deliuerance and mitigation of his  
sorrowes, according to the godly pleasure of  
God, patientlie abiding his leasure, & not  
appointing him either the time or meanes of  
his deliuerance ; which being so done , God  
certainlie doeth heare vs, helpe vs, and deli-  
uer vs maruellouslie , yea although we be  
destitute of all worldlie helpe and succour.  
For God is almighty , and the most free &  
gent, not tied to anie second causes, as the  
philosophers of the Stoiks set wickedlie  
dreamed. Therefore , the Christians haue  
most sure consolation and comfort in al  
afflictions and sorrowes, in scarcitie, in con-  
tagious diseases, in pestilence, in wars, and  
spoiling of the church, in the furies of ty-  
rants, yea in death it selfe; that God is euer  
omnipotent , & that he is our sustainer and  
defense, and as it were our pleasant shadon  
place, so that no discommoditie can happen  
vnto vs by anie creature, contrarie to the  
fatherlie pleasure of our God, as the apostle  
saith: *Si Deus nobis cum, quis contra nos?* If God  
be on our side , who can be against vs? And  
the Lord himselfe saith: *Vestri etiam capilli capi-  
tis omnes numerati sunt :* All the haire of

Rom.8.

Math.10.

your

your heads are numbred, feare not therfore.

F A L S I L. Christ saith; Be not carefull Matt. 6  
for to morrow, for to morrowe date shall  
care for it selfe,

Therefore Christ forbiddeth vs to be care-  
full of our living.

V E R I L. I denie the consequent, and  
do answer by distinction. For there is a  
double kind of carefulnesse. There is one  
kind of carefulnesse about our labour and  
art, which is not forbidden but commanded  
of God, as S. Paule saith: *Qui praeſit cum soli-* Rom. 12.  
*citudine in diligentia, non ignorancia.* Let him that  
ruleth do it with diligence, and not with  
sluggishnes. And the care of our labour or  
art is the diligence of vnderstanding what  
thing is good in our art, and which is the way  
to do the worke of our calling in the feare  
and invocation of God. The other careful-  
nesse is heathenish, as though we could pro-  
vide for our selues by our carefulnes, with  
a dissidence also in God, which is denied of Matth. 6.  
Christ, as in Matthew, so in manie other  
places. For it is a torment of mind, which  
rileth either for the feare of discommoditie,  
or for the hope of some commoditie, with-  
out the true notice and knowledge of the  
will of God. This carefulnesse doubleth our

## The Confutacion of Follie.

sorrowes and harme, for the present grāte and torment of the imminent danger which by our owne wisdome and strength we are not able to eschue. The effect of this carefullnesse is a fretting and a repining against God, working wofulnesse in vs, and manie other errors.

Luke. y.

F A L S I L. Whiche dooth the euangelist saie, that Christ deliuered the widowe hit sonne at Naim, when he was raised vp from death?

V E R I L. Because the yongman now being raised vp from death, was Christes, and not his mothers, which had lost all hit right and interest in him, for that he was naturallie dead. Children belong not vnto their parents againe after they are dead, for if we die in the Lord, we are euer afterward the Lords, & not our parents children.

F A L S I L. Christes miracles are the tokens that he is the true Messias,

The diuell also did miracles among the Gentiles sometimes,

Therefore miracles are doubtfull signes sometimes of the Messias.

V E R I L. I denie the consequent, and do answer by distinction; because the diuell is not able to imitate or followe the mira-

cles

ties of Christ or of his church, as to raise up the dead, to stop the course of the sunne, to make the drie and barren fertill and fruitfull. And whereas we do read, that the dead were raised up among the gentiles, and miracles were shewed; they were onelie the meere illusions of the diuels, which are not able to make anie thing of nothing, neither to corrupt or destroie the good creatures of God without his sufferance. For as the herdsman holdeth backe his cur in the chaine: so the Lord hath in subiection re-<sup>Iude.</sup> serued the diuels in euerlasting chaines un-  
der darkenesse, vnto the iudgement of the great daie.

F A L S I L. Seing angels be god and euill, what is the office of god angels?

V E R I L. The office of god angels, is to preserue and defend Gods people, name, lie the church, the politicall gouernance and commons; as the prophet saith: *Circumiuallat* Psalm.33.

*angelus domini timentes eum, & tripiet eos:* The angell of the Lord tarrieth round about them that feare him, and will deliuier them.

Againe: *Angelis suis mandauit de te, ut custo-  
diant te in omnibus vijs tuis:* He hath giuen his angels charge ouer thee, that they shall keep thee in all thy waies. And Christ himselfe spea-

Math.18. speaketh most comfortablie of chldren: *Amen dico vobis, quod angelis puerorum semper vi-*  
*dent faciem patru mei, qui in celis est: Merelie I*  
*saie vnto you, that the angels of chldren be-*  
*hold the face of my father which is in hea-*  
*uen. Such is the great humilitie of these*  
*most excellent spirits, that they be the ke-*  
*pers of chldren, they sit about their cradels,*  
*they walke with vs, they be with vs in our*  
*beds, at the fire, at the table, and euerie*  
*where, alwaies resisting the wicked angels,*  
*that they shold not hurt vs in bodie or in*  
*goods: which they alwaies diligentlie ende-*  
*nour to do, according to this saieng: *Diabol-**  
**lus circuit nos, tanquam leo rugiens, quarens quen-**  
**deuoret: The diuell goeth round about vs like**  
**a rozing lion seeking whom he may de-**  
**uoure. Thus he dooth, not moued therevnto**  
**by anie pleasure or commoditie that he**  
**bath thereby; but onelie for the insatiable**  
**hatred that he beareth against God, & his**  
**sonne Christ, whom he would not haue to be**  
**glorified in mankind, but that all men shuld**  
**blaspheme God, as he doth himselfe, because**  
**he knoweth to be stll in a damnable state.**

Math.18.

F A L S I L. Christ biddeth vs cut off our  
 hands and feet, also to plucke out our eies,  
 if they be a let vnto vs,

There

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Therefore these members must be destroyed and cast away.

VERIL. I denie the consequent, because it is a metaphoricall speech. For our hands and feet do signify our fellowes and frends, our eies do signify our admonishers and counsell-giuers, which would abduce vs and lead vs awaye from God, his doctrine, true religion, or from a godlie life. Therefore we must cut off, relinquish, and auoid their companies and counsels. And it is not onelie our outward parts, that be lets and hinderances vnto vs, to trauell toward the celestiall Hierusalem; but also even our hearts, out of the which do come & Matt.15. ill thoughts and offenses.

FALSILOQVVS. If sinne be the cause of sicknesse and death, whie are christians subiect to death, sorrowes, and other infirmities incident to mankind, seeing their sinnes are forgiuen them?

VERILOQVVS. First, because the remnant of sinnes hangeth and cleaueth fast yet in the nature of those that are regenerate and new-borne, which must be mortified and abolished by death and other calamities, as the apostle saith: *Corpus mortificatur propter peccatum*: The bodie must be mortified Rom.7.

## The Confutation of Follie.

Psalm. 5.

Esa. 19. 26.

Luke. 14.

tified for sinne, which sticketh fast in our flesh or nature. First, that God might shew his power infinite in the deliuering of the god, contrarie to the power, furie, and tyrannie of the diuell and his members, according as it is written: *Mirificauit Dominus sanctum suum*: The Lord hath maruellouslie wrought with his saints; that is, he hath wonderfullie deliuered his servant. Thirdlie, bicause the faith & praiser of the godlie might shine, and be exercised in calamities, as it is said: *Voxatio dat intellectum*: Veration giueth understanding. Againe: *Domine in tribulatione visitante*: Lord the people in their trouble will visit thee. The miserie wherin mankind make their praiers unto God, is a discipline and correction to them, to wake them out of their securitie & carelesse slumbering in sin.

F A L S I L. Their sinnes must be forgiuen them, which doe acknowledge the same, and doe promise amendment of life, according to this sayeng: *Quorumcunque peccata remiseritis, remittentur eis*: Whose sinnes so ever ye shall forgiue, they shall be forgiuen them. Againe; Preach repentance and forgiuenesse of sinnes in my name. Therefore there ought to be no excommunication in the churche, or punishment to be executed upon the

the wicked by the magistrate.

VERIL. I denie the consequent. First, because there is a double ministerie of the gospell: the one is the declaration of the gospell, by the which the sinnes knowne and the sinnes vnknotone are forgiuen to all them that doo truelie repent, according to the former saient: Whose sinnes so euer ye forgiue, they are forgiuen them. But such as doo manifestlie offend, and be often admonished, yet will not repent and amend, they are to be excommunicated; that is, they are to be cast out of the societie of the church, vntill they do amend their liues, and shew publike signes and tokens of their amendment. So Christ commandeth him that falleth, first to be admonished, that he may of his owne accord returne into the waie; if he returne, he commandeth him to be received; if not, to be excommunicated: as the Corinthians excommunicated the incestuous person at the commandement of S. Paule, and as Ambrose excommunicated Stilicons scribe. Next, the magistrate hath a commandement to punish the wicked, for it is written: *Qui gladium accipit gladio perire: He that taketh the sword shall perish with the sword.* Also, *Magistratus De minister Rom.13.*

est,

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*est, ultor ad iram ei, qui quod malum est fecerit;*  
The magistrate is Gods minister to take  
vengeance of him that doth euill.

F A L S I L. How shall the iudgement be  
in the end of the world?

March.24.

2.Thes.1.

Galat.6.

1.Cor.15.

Psal.1.

Psal.2.

V E R I L. In the end of the world, Christ  
shall come in the clouds of heauen, accom-  
panied with the holie angels of his power  
and flaming fire: and at the horrible sound  
and dreadfull blast of the trumpet, which  
shall then sound as it were these words:  
*Surgit mortui, venite ad iudicium omnes: Arise*  
you dead, and come all unto iudgement. All  
mankind that haue liued from the creation  
of the world to that time, shall rise againe  
whole and perfect, with their bodies & soules  
before the iudgement seat of God, and shall  
go to reaping of the fruits that they haue  
sowne in this world: namelie, they that  
haue sowne in the flesh, shall reape corrupti-  
on of the flesh; and those that haue sowne in  
the spirit, shall reape life everlasting.

F A L S I L. We shall all rise againe at the  
last date, The wicked shall not stand in the  
iudgement, Therefore all shall not rise  
againe.

V E R I L. The consequent truelie, is in  
this place nothing true. For the prophet  
spea-

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speakeſt not heere of the generall iudgement that ſhall be at the end of the world, when Chriſt ſhall appeare in the maiestie of his glorie, to iudge the quicke and the dead; for then all without exception, both god and euill, ſhall riſe againe to receiue the reward of the works of their bodies. Of this reſur-  
 rection S. Paule ſpeaketh abundantlie, and 1. Thes. 4. Dauid compareth in this scripture the god 1. Cor. 15. with the wicked, praſing the vertues of the god: ſaieng; His leafe ſhall not fall awaie. And in the ſame place a little after by a pre-  
 tie antithetis he describeth the wicked, re- *Antithetis*: *Non ſic impij, non ſic*: The wicked a figure, when con-  
 cording: The wicked ſhall be nothing ſo, nor ſhall proſper in anie traries be  
 their doings and ſtudies like the godlie, but compared.  
 they ſhall be ſcattered as moſt vaine, like  
 duff upon the face of the earth, and ſhall not  
 continue in the function of iudgement, and  
 ministerie of office, as other men doo: but  
 they ſhall be cut off, as Saule and Ieroboam 1. Reg. 31.  
 were, with their posteritie; and Dauid con- 3. Reg. 12.  
 tinued in his ſeed, and reigned continuallie.  
 Againe, the wicked ſhall not arife in iudgement, when they ſhall be giuen to be iudged  
 by the word of God, & yet will not amend  
 their liues, but will ſlie from the face of the  
 earth with a troubled conſcience; they will  
 not

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not be reproued, but hate correction, & when Gods word condemneth them, they will grove into the furie of madnesse, they will not heare wholesome doctrine, but blasphemē it and persecute it euen to the death, like swine and mad dogs. As for example. The Phariseis stirred against the Lord and his Christ, they caine together, they consulted, they practised althiengs to keepe the pompe of their owne glorie & lucre: and to destroie Christ and his gospell. This is the meaning of the psalmograph. The wicked do not arise and ascend into iudgement, to iudge themselues to amendment of life; but lie in blindnesse, and harden themselves in wickednes, not suffering the iudgement of the spirit: where as euerie god man will gladlie haue all his owne righteousnes (which is like a defiled cloth) to be condemned, and to appeale to the righteousnesse which we haue in Christ Jesus, to whom with the father and the Holie-ghost be all power, hono: and glorie, now and for euer and euer, Amen.

Esaie.64.

FINIS.

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